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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXIX.

We are now to consider the import of the first petition of the Lord's prayer, which is, "Hallowed be thy name." In these few words, our Catechism teaches us, "We pray that God would enable us and others to glorify him, in all that whereby he maketh himself known, and that he would dispose of all things to his own glory."

It is worthy of remark and remembrance, that in teaching us to pray, in this brief summary of devotion, the same order is observed as in specifying our moral obligations in the decalogue; that is, the duty which we owe to God takes precedence of that which is due to ourselves, and to our fellow men. Of six petitions contained in this prayer, the first three relate exclusively to God; teaching us to regard his glory as supreme, and as claiming our regard before we even mention what relates to the welfare of his creatures. It ought also to be noted, that when we pray that God would *enable* us and others to glorify him, we impliedly confess that we are *unable* to do it, without his gracious assistance. The utter impotence of fallen man, if left to himself, for any good thought, word or work, is a truth most clearly taught in the oracles of inspiration. "No man, said the Saviour, can come unto me, except the Father which hath sent me draw him." And again, "Without me ye can do nothing." "Not, says St. Paul, that we are sufficient of ourselves to think any thing, as of ourselves, but our sufficiency is of God." When therefore we say —"Hallowed be thy name," we must be considered as recognising the truth, that so far as our agency is concerned, we indispensably need, and therefore ask, the aid of the Holy Spirit, in the discharge of the duty we essay.

God will, indeed, glorify himself by us and others, yea, "by all that whereby he maketh himself known," whatever may be the inclinations, or whatever the course of action, of any of his rebellious creatures. It is said in the book of Proverbs, "The Lord hath made all things for himself; yea even the wicked for the day of evil." "Surely, says the Psalmist, the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." In the creation, arrangement and order of the material universe; in peopling it with sentient beings, from the smallest insect to the highest angel; and in all the transcendent manifestation

of his perfections in the plan and work of man's redemption, his own glory was, most fitly, the supreme and ultimate object of the ever blessed God. In the eternal and ineffable happiness of all those intelligent and moral beings who love and obey him, it is his purpose to exhibit his goodness, grace and mercy, as inconceivably glorious; and in the punishment and everlasting perdition of all those who finally refuse him their cordial allegiance, he has determined to glorify his equity and justice. Now our duty consists, in praying that we and others may not be the *unwilling* subjects *on* whom God shall glorify himself, but that we may be *voluntarily*, actively, delightfully and eternally employed, in contemplating, admiring and showing forth his glory, as it is displayed in his attributes, ordinances, word and works —in creation, providence, and redemption.

We glorify God in his attributes or perfections, when we conceive of them justly, and speak of them with suitable reverence, and endeavour to cultivate, in regard to them, the proper mental exercises. We glorify him in his ordinances, when we reverently and delightfully attend upon them, and make them instrumental to our spiritual improvement, consolation and growth in grace. "A day in thy courts, said the Psalmist, is better than a thousand; I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness." We glorify him in his word, when we in faith "receive it, not as the word of men, but as it is in truth the word of God, which effectually worketh also in them that believe." We glorify him in his work of creation, when the contemplation of it leads us to admiring and adoring apprehensions of its Author, whose wisdom, power and goodness, shine conspicuously throughout the whole—"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." We glorify him in his providence, when we cherish a grateful sense of his protecting care, of his abundant mercies, of the provision which he has made to supply the wants of every living thing; and when we eye his hand in all that befals us, and tremble at his judgments. We glorify God in the work of redemption, when we receive and rest upon Christ alone for salvation as he is offered in the gospel; and when the harmony and lustre of the divine attributes, as displayed in the astonishing device of saving sinful men and making them heirs of God, and joint heirs with Christ, is the frequent theme of our adoring admiration and praise. "God, says the apostle, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

But we are also to pray that others, as well as ourselves, may be brought to glorify God. This particularly relates to making the prevalence of true religion the subject of our supplications; which we shall have occasion to consider more at large, in treating of the two next petitions. Here, however, it may be proper to remark, that the whole heathen world, as well as all under the light of the gospel, who have adopted an erroneous system of religion, have improper and degrading ideas of the Deity; if indeed the heathen can be said to have any just conceptions at all of the divine nature and attributes—-Erroneous or inadequate ideas of God, indeed, lie at the foundation of all false religion. Now as we understand by the *name of God* in the answer before us, those attributes or perfections by which

he makes himself known, and by which right apprehensions of Him are acquired, so, when we pray that his name *may be hallowed*, we desire and ask that all false notions of the divine character may be banished from the minds of men; and that conceiving of his majesty, purity and holiness aright, a rational fear and worship of him may pervade the world—That atheism, infidelity, heathenism, Mohammedan delusion, Popish superstition, heresy, all will worship, and all heartless formality in religion, may vanish before the luminous and powerful influence of gospel truth and vital godliness.

In praying that God would "dispose of all things to his own glory," it is especially proper that we take into view those things whose direct and natural tendency is adverse to his glory, but which he can so overrule as to promote it in the most eminent degree—I will mention a few instances of this kind, for the illustration of this important point. The most wonderful instance of all, is the sufferings and death of Christ. The sun never shone on another scene of guilt so awful and complicated, as was exhibited by those who crucified and slew the Lord of glory—Indeed you know that for a time the sun refused, as it were, to shine upon it. Satan and the agents whom he employed in this awful transaction, expected, no doubt, that a death blow had been given to the whole work of Christ, when they saw him expire on the cross. Yet by the all-disposing wisdom and power of God, this very event is made the foundation of every sinner's hope—is overruled, to bring to glory the whole elect and ransomed people of the Lord. Again. The persecution of Christians, is, in its natural tendency, and in the design of persecutors, adverse to the glory of God, as it is promoted by the truths of the gospel and the holy and exemplary lives of true believers. Yet persecution has often been overruled, in a most remarkable manner, for the extension of the cause and kingdom of Christ. It became proverbial with the primitive Christians, that "the blood of the martyrs was the seed of the church." The persecutions of the apostolick age resulted in the conversion of Saul of Tarsus, who became the great apostle of the Gentiles, and who laboured more abundantly and more successfully than any other individual of the apostolick college. Once more. The grievous sins and falls of true believers, are overruled by God to render them more humble, watchful and exemplary, in the whole of their subsequent lives. Such, you are aware, was the effect of the falls of David and Peter, as narrated in the sacred volume; and the record of their fall and recovery, however it may have provoked the sneer of the infidel, and proved a stumbling block to the careless and inconsiderate, has kept many a broken hearted penitent from utter despair, encouraged him to return to his God, caused him to experience anew the consolations of divine grace, and to proclaim to others the freeness and riches of recovering mercy.

Thus you perceive, that God's name may be hallowed—his glory may be and often is promoted, by disposing to that end, events and actions, in their nature and tendency most hostile to such a result.

HARMONY OF THE DUTY WITH THE PROMISE, IN THE WORK OF REGENERATION.

Under the above title, a sermon has recently appeared in "*the Presbyterian Preacher*,"—a monthly publication which we take this opportunity cordially to recommend to all

our readers. The author of the sermon is the Rev. John Matthews, D.D., Professor of Theology in the Theological Seminary of Indiana—From this publication we make the following extended extract, believing that nothing could more advantageously fill the space which we have assigned to it in our pages.

Scarcely any point or problem in Christian Theology, has given birth to more discussion, and we may add, to more heresy, than how the utter impotence of unregenerate sinners to give their hearts to God and to believe in Christ to the saving of their souls, is reconcilable with their obligation to do this, and to do it without delay. This vexed question has occasioned the revival in our day—and we deeply lament to say, in our church—of the heresy of Pelagius, in all its extent and with all its worst features. That the discipline of the Presbyterian church should sleep, as it does, over the prevalence in its own bosom of this abomination, is the subject equally of surprise and grief, to those who truly love the doctrines and government of our church, as laid down in our publick Standards. In these circumstances, it is truly refreshing to see the genuine doctrine of the Holy Scriptures on the litigated subject, ably and clearly set forth, as it is in the sermon from which we make our extract. We give the introduction and method of the discourse, with a portion of the second general division, the whole of the third, and the inferences at the conclusion—omitting the whole of the first division, and the greater part of the second. We wish that the whole might be read and deeply pondered by every member of the Presbyterian church. It is by separating the commanded duty from the graciously promised aid of God in the performance, that the errors—soul-destroying errors—in relation to this important subject, take their rise. Hence all the jargon we hear about *moral and natural ability;* and hence the absolute denial of human impotence, and the delusive notion of self-regeneration and conversion. If God had not provided and promised the gracious aids of his almighty Spirit, to those whom he commands to make them a new heart, we have no reason to believe that the command would ever have been given; for it is certain it would never have been obeyed, and God does nothing in vain. He has given no such command to the fallen angels, because for them he has made no such provision and promise. But we detain our readers too long from the sermon.

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EZEKIEL xviii. 31. Make you a new heart and a new spirit. . . . . Ch. xxxvi. 26. A new heart also will I give you, and a new spirit will I put within you.

There is no inconsistency, but the most perfect harmony, between these two passages. The one is the command, the other is the promise of the same JEHOVAH; made known to us by the same prophet. The one is from Mount Sinai, the other from Mount Zion. The one is the voice of justice, the other of mercy. The one is an exhibition of supreme authority, the other of infinite condescension and kindness. The one is the law, the other is the gospel. Both require our special attention separately, and in their connexion. We must not derive from the command a train of thought, or a course of conduct, inconsistent with the promise; nor are we to suppose for a moment, that the promise is intended to exempt from the claims of the command. Our wisdom and our safety consist in receiving both, according to the letter and spirit. This is not the only instance, in which the same thing is commanded and promised. God now *commandeth all men every where to repent*, and yet Christ is

exalted a *Prince and Saviour to give repentance and remission of sin.* We are commanded to believe in the Lord Jesus, and yet faith is the gift and the work of God: Wash you, make you clean, and yet the kind promise is, "*I will sprinkle clean water upon you, and ye shall be clean.*"

These and other passages, which need not be mentioned, contain, like the text, both a command and a promise relating to the same thing. It will be our object then,

I. To consider what is implied in the COMMAND.

II. What is implied in the PROMISE, and,

III. What course we should pursue under the COMBINED INFLUENCE OF BOTH.

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If the promise implies that we need all the blessings included in the new heart, and that God alone can bestow them, and of course that we are entirely dependent on his good pleasure for these blessings; the fact is also clearly implied, that we are *helpless* in ourselves, as it regards the accomplishment of this work. If it be admitted, as we presume it will, that God does nothing in vain; that when he produces an effect, this effect could not be produced without his power; that when he promises to accomplish any purpose, this purpose could not be accomplished without his agency; then it will follow, that the promise, solemnly made, to give us a new heart, implies that we are helpless, that we could not possess this heart in any other way; for if we could, then the promise of God, and the agency of God in performing this, would be in vain. It is perfectly accordant with the common sense of all men, that that which we receive as a gracious gift, as an unmerited favour, cannot be the product of our own efforts; that which is the work of God, cannot, in the same sense, be our work. Regeneration is ascribed to God, as his work, and as his alone, in language so clear, so unequivocal as to exclude all other agencies. If we are *born of God*, then it is neither *of blood*, nor *of the will of the flesh*, nor *of the will of man.* If we are *his workmanship*, then we are not our own. The new heart includes faith; and faith is the act of our own mind; yet this act never would be performed without divine aid. It is both the gift and the work of God.

But a truth of such deep interest ought not to rest on the common opinion of men. *What saith the Scriptures? How readest thou? Without me*, said the Saviour, *ye can do nothing.* The truth is doubted by no man, that *the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. No man can come to me except the Father which hath sent me draw him.* Can a work, which requires divine power to accomplish it, be done by those who are *without strength?* Our prayers to God are nothing but mockery, unless they imply our helplessness. When we ask God to help us, to cleanse our hearts, to strengthen, protect, defend, deliver, guide and save us, do we believe that we ourselves can do these things? or do we believe that our sufficiency is of God; that he is our strength, our support, our defence, our salvation?

Let it not, for a moment, however, be supposed, that this helplessness is insensibility or hardness of heart, as it regards spiritual things. Whenever you hear a man say that he is helpless, and see him remain as unmoved as the rock, be assured that man neither understands nor believes what he says; he is merely alleging this as an excuse for his neglect of duty, and for the love of sin which he does not intend to forsake. The truth that we are *without strength*, is one of those *things of the Spirit*

which the *natural man* neither understands nor believes. It is the real feeling produced by this truth, that completes the work of preparation for the reception of Christ; that humbles us in the dust, that brings us, with entire submission, to the foot of the cross. The want of this belief and of this feeling is the cause of that insensibility which so much prevails. Bring sinners to feel that they are guilty and that they are helpless, and it is impossible for them to remain unmoved. The more deeply conscious we are of our helplessness, the more earnestly will we pray that we may receive the help of God. If we *pray with the Spirit and with the understanding*, we pray for that, and that only, which we do not possess, which we need, which God has promised to give.

Nor let it, for a moment, be supposed, that there is the shadow of excuse for this inability. It is a criminal inability. So far as we are helpless, so far we are criminal. That we cannot, without divine assistance, believe in Christ, love God, and repent of our sins, is, at once, the measure and the proof of our guilt. To say that we cannot believe in Christ, who has died for us, and whose atoning blood is essential to our salvation, is to say, that we cannot believe and confess that we are sinners. To say that we cannot love God, is to say, that we cannot cease to hate him. To say that we cannot repent, is to say, that we approve of sin, and are determined to persevere in the practice of it. That is, though the plain and positive declarations of God have decided otherwise, yet that it is right to reject the only Saviour, to hate and disobey God, to love and pursue sin.

These are two facts, therefore, the conviction of which should exist and operate together in our minds; that, as it regards the work of our own salvation, we are utterly helpless; and that this helplessness, in its very nature, is sinful. Both of these facts are pressed upon our minds by the testimony of clear and numerous passages of scripture. Nor can we, for a moment, admit the painful suspicion, that any intelligent Christians will doubt either of them; or will not say from the heart, that they accord with their own experience.

III. Finally; in securing the great interests of eternity, what course should we pursue, under the influence of that instruction derived from this command and this promise of God?

The command, if we mistake not, teaches us, that he has a right to all the spiritual exercises of our hearts; that this is our imperious duty; and that we are guilty, in not thus *giving him our hearts.* The promise teaches us, that we need divine assistance in making this new heart; that for this we are entirely dependent on God; and that without this aid we are utterly helpless. The course of safety is marked out by the combined instruction and influence of both together. What God has joined we must not separate. We cannot receive the one, as it ought to be received, without the other; we must receive both, or we receive neither. If from a professed regard to the one, we forget and neglect the other, we only prepare for ourselves the cup of bitter disappointment.

The course, then, seems to be this: as guilty and helpless sinners, we should go immediately and directly to God, confessing, most humbly and sincerely, our sins, and pleading most earnestly for his mercy. By confessing our sins, we acknowledge the authority, the justice, the goodness of the law which we have transgressed, and by which we are condemned for these transgressions. By pleading for his mercy, we ac-

knowledge our need, our dependence, and our helplessness. This is the way pointed out in scripture. *He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall have mercy. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* The confession flows from the belief and feeling that sin is an evil, which deserves the punishment of eternal death. Confessing our sins, with this contrition of soul, we will forsake them. By pleading for mercy, we admit that the justice of God would be eternally glorified in our condemnation; that we do not deserve the blessings for which we pray; that if we are saved it will be *to the praise of the glory of his grace.* The more deep and vivid these convictions of our guilt and helplessness become, the nearer we should approach the cross of Christ, and with the more humble importunity should we pray. If we feel so much of the old heart of stone, that we can neither confess nor pray as we ought, this is but the clearer proof of our perishing need, of our dependence and helplessness; and presents to us the more urgent motives to come to God, that he may give a new heart and a new spirit. If it appears impossible to feel, even in the faintest degree, the desire that God would give us a new heart; it is but the still more clear and alarming proof, flashing into the soul, of our great and imminent danger. We should come to Christ as we are; guilty, that we may be forgiven; helpless, that we may receive strength; vile and polluted, that we may be purified; insensible, even dead in sin, that we may be quickened and made alive. The sick, not the whole, need the physician; need him, because they are sick, and cannot help themselves.

Were we not both guilty and helpless sinners, we would not need the Saviour. Without the deep conviction of this truth, we never would come to the Saviour; because the motives to bring us would not operate on the mind.

The Psalmist pursued the very course pointed out by this command and this promise. No person can read, in the 51st Psalm, the confessions which he makes, and the prayers which he offers up, without perceiving that they flow from a very deep and humbling sense of his need, his dependence, and his helplessness. The sins of his nature and his life are confessed with shame and contrition. "For I acknowledge my transgressions; and my sin is ever before me." In whatever pursuit he was engaged, to whatever object he turned his attention, his sin met his view, occupied his thoughts, grinding him down into the very dust before God. Does he behold the robes and the throne of royalty? he is reminded of his vileness, his need of cleansing. Does he reign over an extensive empire? sin has had dominion over him. Does he receive the adulation of his subjects? his conscience reproaches him with his own baseness. Does he sit in judgment on the different cases brought before him? his own case is decided, and he is condemned by the *Judge of all the earth.* He renounces all merit of his own, from any source, in any sense, or in any degree, and pleads for mercy according to a rule of proportion entirely different, according to the *loving kindness* and *tender mercies* of God. The very blessings which God has promised to bestow, are the blessings of which he feels his perishing need, and for which he prays. The Lord has promised to give a new heart and a new spirit; his prayer is, "Create in me a clean heart, O God; and renew a right spirit within me." "Then, saith the Lord, will I sprinkle clean water

upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you;" his prayer is, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." Taught by painful experience his own weakness, when left to himself, his earnest prayer to God is, *take not thy Holy Spirit away from me, but uphold me with thy free Spirit.*

Such is then the course we should pursue under the combined influence and instruction of this command and this promise of God; that is, to come directly and immediately to Christ, and to God through him. Coming to Christ is a movement of the mind, under the deep conviction of our guilt and helplessness. While the command requires us to make a new heart, the promise assures us that God will give this heart. As the Lord fulfils his promise in us, then do we obey his command. As the Lord takes away the heart of stone, then does the heart of flesh, that is the new heart, cherish its spiritual and devout affections. As the Lord draws us, then do we run after him. When the Lord turns us, then are we turned. When the Lord exerts his gracious power, then are we his willing people. This is the *new and the living way*, the only way of safety for guilty and helpless sinners to return to God. If we attempt to obey the command to make a new heart, in our own strength, without dependence on divine aid, nothing but disappointment and final perdition will be the result. *No man*, says the Saviour, *cometh to the Father but by me; and him that cometh I will in no wise cast out.* We cannot call into exercise those affections included in the new heart by an act of volition; suitable objects alone can produce this effect. These objects are found concentrated in the cross of Christ.

1. From this subject, we see how thankful all Christians should be. For that faith which unites us to Christ, through whom we obtain pardon; for that love which fills and warms and expands and elevates the soul; for that repentance which extinguishes the love of sin; for that hope which sheds the light of heaven over the darkest scenes of earth; we are indebted to the rich and sovereign mercy of God. He sought us and found us when we were lost; he justified us when we were ungodly; he quickened us when we were dead; he saved us when we were helpless. *Eternal life is the gift of God* to us; to us, who deserved the deepest perdition. Gratitude should fill our hearts and control our lives: *We should not henceforth live unto ourselves, but unto him who died for us and rose again.* If it cannot be infinite in degree, it can be eternal in duration. In no small degree is it the joy of earth; it will be the joy of heaven. Without ceasing we will ascribe *blessing, and glory, and wisdom, and thanksgiving, and honour, and power and might, unto our God, for ever and ever. Amen.*

2. Impenitent sinners are left entirely inexcusable. To say, indeed, that there can be an excuse for sin, is a plain contradiction in terms; yet a great many are alleged, either publickly or secretly, by those who are determined to reject the gospel and live in sin. These excuses are frequently derived from the perversion of important truth. It is a truth, that, as it regards the great work of salvation, we are helpless; yet no careless, impenitent sinner on earth believes this. He has heard and learned to repeat the word; but to him, remaining unconcerned in his guilt it is a word without meaning. While he alleges this as an excuse, he is conscious to himself, that this is not the reason why he lives in sin, but because he loves it. Against the conviction

of this truth, his proud spirit makes the hardest and longest effort. It is the last work of the Spirit, in preparing the heart for the reception of Christ, to produce this conviction. Every truth, when believed, will produce its appropriate effects. The effect of this truth is as far from that provoking indifference which so generally prevails, as the east is from the west. The belief of this truth will produce a state of the most deep and intense feeling. The want of this feeling proves the want of belief in this truth. You are helpless, indeed, O ye impenitent sinners! but this is one powerful reason why you should come to Christ, that you may obtain mercy. You are indeed sinful and depraved, your hearts are hard as the rock; surely, then, you ought to come to that blood which cleanses from sin, to that God who has promised to give a new heart, to take away the heart of stone and give a heart of flesh. Your excuses imply that if they were removed out of the way, you would come; if you were not sinful, not guilty, not helpless, would you then come? But for what would you then come? For pardon?—the guilty alone need pardon. For the cleansing blood of Christ?—the sinful and defiled alone need this blood. For the quickening power of the Spirit?—the helpless alone need this aid. The excuses you allege for not coming, are the reasons why you should come. Come, then, to the Saviour who has died for you, and *who is able to save unto the uttermost all who come to God through him.* God for Christ's sake will pardon your sins, *purify your hearts by faith, strengthen you with might, by the Spirit in the inner man,* and will bring you in safety through all the trials of life *to the general assembly and church of the first born, which are written in heaven.*

From the Evangelical Magazine.

MISSIONARY TIDINGS.

"*Good tidings of great joy.*"—Luke ii. 10.

Spread the tidings far and wide,
Bear them o'er the flashing tide,
Where the *sun* lights up his fires,
And the *moon's* last ray expires;
Where the pealing thunder roars,
And the towering eagle soars,
Round the girdled earth's domain,
Bid the *Prince of nations* reign.

Where the rude and northern blast
Rocks the vulture in his nest:
Where *Behemoth* wakes the deep
And the stars their vigils keep;
Where the sea-fowl laves its head
In the ocean's crystal bed:
Spread the news from pole to pole—
Gladden every ransomed soul.

Where the golden gates of day
Rich empurpled scenes display,
And the crimson smiles of morn
Palmy plains and vales adorn;
Where the iceberg, grey with years,
Sparkles with ten thousand tears:
Tell to nature's wildest child—
God to man is reconciled.

Where, amidst the darkened air,
Stalks the grisly fiend *Despair;*
Where at *Superstition's* shrine
Blasted hopes and joys repine;
Where the black man weeps to find
White men cruel and unkind;
There the bleeding *cross* display,
Shed the living light of day.

Bring the prisoner from his cell
In the promised land to dwell;
Proffer freedom to the slave,
Cheer his pathway to the grave;
Light the pensive widow's eye
With a heaven-born radiancy;
Let the news of sin forgiven
Bless the earth and brighten heaven.

Round each emerald tropic isle
Bid the flowers of Eden smile;
Ope a vista through the tomb,
Guide the Indian pilgrim home;
Where the sun-burnt Arab strays
Spread the theme of saving grace;
Teach earth's myriads, far and nigh,
How to live and how to die.

'Midst idol gods of wood and stone
Make the true *Jehovah* known—
He who bounds the flowing seas,
Lights the sun and wings the breeze;
Moved by his inspiring love,
Lead the way to bliss above;
On *Calvary* fix the weeping eye,
Where angels in amazement vie.

Where the *Ganges* rolls its waves,
And the frantick victim raves;
Where the *Niger's* golden sands
Play around the coral strands;

Where the slaves of *Error* dwell
Build *Truth's* hallowed citadel;
Bid the day-spring from on high
Fire their grovelling souls with joy.

Go, ye heralds, venture forth
'Midst the peopled realms of earth;
Nobly brave commingling seas,
Spread the canvas, woo the breeze;
Bid the sterile desert bloom,
Bring the weeping outcasts home;
Fill the circling air with praise,
God's demolished temple raise.

Miscellaneous.

OBSERVATIONS OF A TRAVELLER IN EUROPE.

(*Continued from page* 250.)

We have several times visited the Studio, or Museum. It is a vast edifice containing a library of more than 150,000 volumes, a gallery of pictures, and a world of antiquities. The first room shown us was that of the ancient bronze statues, precious no doubt to the artist, and inestimable in the eyes of the antiquary, but not fitted to fill with admiration a plain man who does not aspire to the character of either. The collection of marble statues is numerous, and comprises some most excellent pieces. I cannot undertake to give a particular account of them, but will just mention the Farnese Hercules, and Flora, which were found in the baths of Caracalla at Rome, and the beautiful statue of Aristides, from the theatre of Herculaneum, which alone would be an abundant remuneration for the labour and cost of exploring that buried town.

The paintings in this Museum are numerous, but very few of them seemed to me to be worth attention.

There is enough here, however, to excite the interest of the curious, as many rooms are filled with articles found at Pompeii, Herculaneum, and Stabia. Bread, grain, fruits, eggs, personal ornaments, kitchen utensils, lamps, scales and weights, surgeons' instruments, glass vessels of various forms, sizes and colours, and fragments of panes of glass, are some of the things which there withstood heat and the lapse of time, and after a sepulture of more than seventeen hundred years, arose to show the men of modern times what were the habits of their forefathers. One room contains objects of too indelicate a sort for general inspection, and special permission is necessary for viewing it. There is much in it to produce extreme disgust, and nothing to please but the execution of a very small number of pieces; yet it is well worth while to examine this room, in order to have ocular demonstration of the grossness and superstition of classic times. Here one can see what was the real character of the "elegant mythology" of Greece and Rome. Here is proof that man without revelation, though he may attain to a high pitch of refinement in some particulars, must still be a base and brutal being; that learning, and wit, and philosophy, under the direction of the most powerful intellects, failed to raise the masters of the world so high as the simplest truths of the gospel have in our own day carried some who had been among the vilest and most abject of the human race.

Your patience would fail, if my memory did not, were I to attempt to give you a full account of this vast Museo Borbonico. Eight of the rooms are filled with ancient vases covered with designs. The floors of these rooms, and some others, are laid with Mosaics brought from the disinterred ci-

ties. One set of rooms is appropriated to the papyri. Some hundreds of these have been unrolled by a tedious process, but nothing very important has yet been discovered among them.

One of the greatest curiosities of Naples, is the Catacombs. They are vast galleries and caverns cut within a hill, and extending to an unknown distance. It is pretended that they reach to Pozzuoli on one side, and to Nola on the other. Their origin is uncertain, but there is no doubt that the early Christians took refuge in them, and one of the caverns is a church. Along the sides of the galleries there are numerous recesses, where horizontal niches are cut in the stone, evidently designed for the reception of corpses. In one spot we were shown a vast pile of the mouldering remains of some of our race. After visiting one gallery and some of its branches, we ascended to another, and we were assured there was a third beneath. They are hewn out of the rock, the marks of the chisel being still visible. Like the grotto of Posilippo, they show vast labour, and more than that, baffle conjecture as to the cause of its expenditure. In going to the catacombs, we passed a bridge over a valley filled with houses, on whose flat roofs we looked down from a great elevation. Thus, in this strange country, we travel over the summits of the buildings at one hour, and the next wander in caverns far beneath their foundations! Here all extremes meet and are contrasted. We feel the warmth of summer, and walking abroad see the lemon, the orange, and even some specimens of the magnificent date-bearing palm; but in the distance the tops of the mountains appear covered with snow! We look again, and from the summit of one of these frozen hills, the smoke of a perpetual fire issues. We remember the devastations it has wrought, and yet see its sides sprinkled with dwellings, and a continued line of houses extended along its base.

17th.—This morning we have visited the Convent of San Martino. It is on a lofty hill at the west side of the town, and immediately below the castle of St. Eleno, which is built on the summit. The beautiful white front of the convent faces the city, and as seen from many situations, this edifice hides the castle and seems to crown the hill. A charming picture is then presented by this steep circular mount, with the buildings of Naples extending up its sides—then the garden of San Martino with its evergreens, affording a happy contrast to their white walls; and apparently on the top, this large lofty convent.

On entering, we found a degree of magnificence which surpassed even the splendid exterior. We trod upon pavements of the richest marbles; we passed altars set with precious stones; we looked to the walls and ceilings, and found them covered with sculptures, and with paintings of inestimable value. One of the latter is esteemed the master-piece of Spagnoletto, and represents the body of our Saviour after the crucifixion. The Virgin is standing near, the beloved disciple supports the head, and Mary Magdalen is kissing one of the feet. After making a hasty examination of the treasures which the chapel contains, we passed a large court surrounded by an arcade, or corridor, with pillars formed of single blocks of marble; and were led to the side of the convent next the city. The prospect gave me less pleasure than when, soon after our arrival, I saw it from another convent on the same hill, but below San Martino; for the sun was now near the meridian, and before was about setting. Even in an unfavourable light, however, this view is exqui-

site. The city and bay of Naples, are at the spectator's feet. Vesuvius is in front, and the islands of Ischia, Procida, and Capri, with St. Angelo and other snow-covered summits, complete the outline.

The streets of Naples are crowded to an astonishing degree. Those of New York and Philadelphia, and even of Paris, are desert in comparison. The throng often extends into the middle of the street, and one would expect many persons to be run over, for there are no raised walks at the side for foot-passengers, and the carriages are more numerous than in Paris, and driven as there, with great rapidity. Every one appears to be at liberty to encumber the passage as much as he pleases. The vender of lemonade has a large stall; the shoemaker his bench; and the coachmaker the carriages which he is repairing or building, all in the street. The kinds of people, with their different appearances and occupations, and especially their various methods of gaining money, are very amusing. One must here be deaf and blind, to avoid being importuned out of his money, time, and patience. If you look towards a hackney-coachman, while you are yet some rods off, he cries "signor volet," "una carozza signor," and perhaps drives his carriage across your path. "Signor una ragazza," says the lowest of mankind as you pass along at night; and "signor un gran," "povero miserabile," is at all times thrust into your ears by the beggar.

The houses of Naples are very large and lofty. Frequently single ones are to be seen which extend from one street to another. There are more than a hundred steps from the ground to the apartments that we inhabit. The higher stories are occupied by the wealthy, and the ground floor is shared between the poor and the horses. The houses are of stone covered with plaster, are generally five or six stories high, and have tops that are nearly flat, and balconies which add much to their grand appearance. There are few more imposing sights "in the busy haunts of men," than the Strada Toledo, which is the great street, having these immense houses on each side, and an innumerable host of people in the midst.

I have several times attended the theatres. In America the stage is injurious to public morals, but I question whether it is here. My imperfect knowledge of the language does not enable me to say with confidence, that there are fewer improprieties in the drama in Italy, than in the United States; but the pieces which I have seen appeared to be decent, and I am much inclined to believe that they are above the ordinary standard of morals in this country. The management of the theatre is also far better than with us, and the deportment of the audience extremely decorous. If some incautiously converse too loudly when any favourite part is to be acted, they are silenced by a hiss from others; and any particularly fine air is commonly announced by this singular mode of commanding attention. It is apparent that the principal object of those who are present, is to hear and enjoy the music and acting. When the king is present, the audience are not allowed to applaud or hiss. The great theatre of San Carlo, is said to be the most magnificent in Europe. On particular occasions, it is lighted with about a thousand large wax candles. I saw it thus illuminated on the night of the masquerade, at the conclusion of the carnival. The coup d'œil was most splendid, and the masquerade most insipid. I thought the people were so tired by their previous exertions, that they had little spirit left. There were but few masks, and no characters were

well supported. The masquerade at Palermo was silly enough, but it was more lively and amusing than this. Indeed, the Palermitans seemed far more disposed than the Neapolitans, to make much of the carnival. At the parade here there were more carriages and masks than there, but less life and activity, and the sugar-plums were distributed more sparingly. His Majesty, and the Princess his wife, who, not being of royal blood, is denied the title of queen, appeared in a balcony viewing the ceremony. The courtiers showered their ammunition on the people who drove bare-headed below, and even the sovereign did not disdain occasionally to bestow a handful of sweets on some one whom he recognised.

18th.—This morning we made an excursion to Camaldoli, a height on the west of the city. We went in a carriage as far as the state of the road would permit, and then climbed the hills on foot. I estimate the elevation to be about a thousand feet, but the ascent is so gradual that we were scarcely at all fatigued. Had our toil been much greater, we should have been amply repaid, for the prospect was the finest that I ever saw. Indeed there are but one or two in Europe which are thought to equal it. There is a convent of monks here which has a number of small separate houses, where they live alone in the proper style of hermits. Women are forbidden, under pain of excommunication, to approach within a certain distance of the walls. The prohibition is conspicuously placed in capitals, on a marble slab at the side of the road. As we descended the hill, we observed that thirty or forty villages and hamlets were visible in the plain on the north.

By an official account published last week, it appears that the population of Naples amounted on the 31st of December last, to 346,676.

19th—To day being a "festa," the morning was honoured by the discharge of crackers, which are used here and in Sicily on great occasions. This seems a childish mode of showing joy, but quite as reasonable as firing off muskets and cannon according to the custom of some parts of our country, in the dead of night between the old year and the new one, and the third and fourth of July. The numerous feast-days in Catholic countries must have a very bad effect on the habits of the people. Were the time thus set apart employed in rational worship, and in acquiring the most important of all knowledge, there would be less reason to object to Catholic festivals;—but after the short service of the mass is finished, the unhappy people who ought to be either earning their bread or receiving spiritual nourishment, are absolutely forced to that hardest of all labour, the torturing tedium of doing nothing. On these days of man's consecrating, it is esteemed a sin to work, and as the majority cannot read, they are compelled to drag through the tiresome hours as they best may, sauntering about, or basking, like mere animals, in the sun.

We have visited several of the churches to-day. They seem to me much less magnificent than those of Palermo, though vast wealth has been expended on them. They are crowded and covered with ornaments, but the effect of the whole is seldom good. There is besides an unpleasant inconsistency—a mixture of meanness with the greatest magnificence. In the same church which contains rich marbles, costly Mosaics, and excellent paintings and sculpture, there may be seen paltry wooden imitations of marble, and glass put over paint to counterfeit precious stones.

You would not thank me for a particular architectural account of these churches if I could give it,

and I will let you off with a few words respecting the Cathedral of Saint Januarius, or Gennaro, the patron of Naples. It adjoins, and indeed it is incorporated with the old Cathedral, which was built in the reign of Constantine the Great, on the remains of the temple of Apollo, and dedicated to another deity of man's device, called Santa Restituta. Many of the columns of this temple have been used in the construction of the two churches, but in the modern one they are covered with stucco! We were shown part of the bones of San Gennaro under the altar, but the more precious ones belonging to his head are preserved in the bust of a grand bronze statue of the saint; and the still more precious blood that a pious Neapolitan woman caught at the moment of his martyrdom, is kept in two vials, which are enclosed in a silver tabernacle. Had we been so fortunate as to visit Naples in May, September, or December, we might have witnessed the miraculous liquefaction of this blood. As it is, we must be content with the testimony of the countless thousands who have seen it. We were admitted through splendid brazen gates into the chapel of the Saint, which is said to have cost nearly a million of ducats.

26th.—On the 24th we visited the Royal Palace at Caserta. The road lay over a beautiful plain in high cultivation. Much of it was occupied by vines, which are here supported by trees, and trained from one to another, so as to form continued arbours of many acres in extent. In the summer and autumn, these vineyards must be very picturesque, especially as the ground is not, as in France, devoted exclusively to the vines, but is made to furnish man at once with food and drink, being filled with grain and vegetables between the trees. This rich plain, in addition to its own beauties, affords fine views of Vesuvius and the Appenines,—still it seemed to me less beautiful than that of Palermo.

The palace is called "the most magnificent and regular of the edifices of Italy;" and "in point of size and architecture, the most splendid royal residence existing." It is 746 feet long, 576 broad, and 113 high.

The fronts are very fine, and if there are faults in the plan, I am too ignorant of architecture to discover them. The basement is of stone, and the upper stories partly of stone, and partly of brick. The great gate in front opens into a magnificent passage, extending across the building, and adorned with ninety-eight columns of Sicilian stone, and an abundance of choice marble. There are four courts within the building, each 299 feet in length, by 163 in breadth. The grand stair-case, with its immense marble steps, and walls of the same material, fully deserves its celebrity. The chapel is not yet finished, but so much has been done, as to make it truly magnificent. Some of its greatest ornaments are the slabs of yellow marble taken from the temple of Serapis at Pozzuoli. The theatre and many of the apartments are elegant,—but the style in which some of the rooms are fitted up, though tasteful, is so light, as hardly to seem rich and gorgeous enough for a splendid royal palace. Very many apartments in this vast edifice remain unfinished, though it was begun in 1752.

In the rear of the palace, are the gardens, through which we passed by a grand walk opposite to the principal entrance, and terminating at the foot of the cascade. This is one of the most remarkable ornaments of Caserta. There is water enough to form a considerable stream, which tumbles over a succession of little precipices to the perpendicular distance of 450 feet. It is afterwards

conveyed through the middle of the broad walk in the garden, sometimes passing beneath the surface of the ground, and then spreading into large basins above, so as to present the appearance of a series of lakes.

After examining the palace, we rode about five miles to see the aqueduct, or rather that part of it, which appears above ground in the valley of Maddaloni. This aqueduct, which supplies the water for the cascade, lakes, and fountains of Caserta, is 27 miles in length, though the points which it connects are but twelve miles apart. With all his twisting and turning, however, Vanvitelli, the architect, was unable to escape all the intervening hills and hollows, and accordingly the aqueduct is carried more than three miles through the mountains in tunnels, and about 2000 feet through the air, across this valley of Maddaloni, at a height of 150 or 200 feet from the ground. The bridge which supports this part of it, and which is commonly called "the aqueduct," is composed of three rows of arches, one above another, and forms a very grand and imposing edifice.

Yesterday we took a ramble along the shore, on the southwest of Naples. We first passed through the Villa Reale, a royal garden, which extends a mile or two along the margin of the sea. It is a charming promenade, but inferior to the Marina at Palermo, though more expense has been lavished upon it. The great defect is the view of the bay being intercepted by a row of evergreen oaks, on the side next the water, whose branches are bent down almost to the ground. Probably they were placed there to form a screen for the plants in the garden against the air from the sea; but all the shrubs and flowers that could be made to live in the spot, would be a poor equivalent for the prospect of this unrivalled bay, and the objects around it. After leaving the garden, we passed near the tomb of Virgil and the entrance of the grotto of Posilipo, and pursued our way for some miles near the Mergellina shore. Our road gradually ascended the hill of Pausilippo, and afforded many charming views of the bay, the city, and Vesuvius. At length we reached the summit, and returned by a narrow road upon it. From the top of an old tower adjoining this road, we had a still finer prospect than those which we had already enjoyed. On one side were the objects that we had before seen, and on the other the hill of Camaldoli and the rich intervening valley; while towards the Mediterranean, Nisida, Pozzuoli, Baiae, Misenus, Procida, and Ischia, appeared one behind another, but separated by the deep blue waters. But it were in vain to attempt to convey an idea of the enchanting scenery which environs Naples. I dread to leave it, and would gladly linger here for many months. Yet charming and surpassing as is this region, hardly any earthly consideration would induce me to make it my home. If there is much to admire, there is also much to lament and abhor. The inanimate works of God are beautiful and sublime, but the character of man is miserably debased. The terrors of the Almighty are exhibited in the earthquake and the volcano, but his law is unknown or disregarded.

(To be continued.)

ADDRESS TO THE THEOLOGICAL STUDENTS IN THE PRINCETON SEMINARY.

The following excellent address was delivered to the students of the General Assembly's Theological Seminary at Princeton, N. J. at their semi-annual examination

in May last, by the Rev. WILLIAM LATTA, one of the Directors of the Seminary.

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Young Gentlemen,—It is, I understand, among the rules and usages of this institution, that an address be delivered to the students at the close of each semi-annual examination, by the chairman of the committee on that subject; and upon me, therefore, has this service now, it appears, devolved. If, indeed, any advantages may be supposed to result from the counsel of those who have, in some measure, the oversight and direction of your studies, the practice is founded in much wisdom, and is enforced by motives the most tender and interesting that can be presented to the human mind.

Viewing you now standing on the very threshold of the sanctuary, and soon about to enter into the great field of ministerial labour, we, who have had some experience of its difficulties and trials, and felt something of its responsibilities, cannot but indulge the tenderest sympathies towards you, and feel the deepest interest in your future prosperity and welfare. The work which you have before you is arduous in its nature, and, in its consequences, momentous beyond any calculation we can make of it. At the same time that it is the most honourable, it is, in its results, the most important and responsible that has ever been allotted to man. Though you are but earthen vessels, the treasures of the everlasting gospel are about to be committed to your trust; treasures requiring an ability and skill in their management, which demands the most elevated powers of the human intellect; and these, too, well cultivated by study, and sanctified by grace. With these considerations upon your minds, you will be prepared for what I shall endeavour, in a few words, to lay before you.

By your presence in this seminary, you profess to have consecrated yourselves to God for the service of the sanctuary. And as you are here in a course of study and discipline preparatory to the service, you are aware, I trust, of the duty and importance of making the best of the valuable opportunities which this institution affords you. You are here to lay the foundation on which you are to build and improve for life; to acquire a knowledge of your work, and an aptness in the execution of it; to lay up a store of useful science, on which you can draw on any and every emergency; and be assured that much of your future influence and usefulness will depend on the improvement you make of the advantages you are now enjoying. You have, therefore, the most powerful motives to industry; for the loss to be sustained by want of diligent study, and by the misimprovement of your present opportunities, can never be regained. When you come into active service—all other considerations apart—you will not have the time to devote to those important studies to which your attention is here directed; and your ministrations, if not characterized by barrenness, will at least be wanting in that copiousness of subject and richness of matter, which would render them instructive and edifying; and which they might acquire by your present diligence and attention.

Let your time, then, and every talent you possess, be considered as the Lord's, and be sacredly devoted to the acquisition of useful knowledge, and of all that mental furniture which will serve to render you able ministers of the New Testament, and to qualify you eminently for the great work in which you are to be employed. If you would be long useful in any

one place, or over the same people, your knowledge must be extensive and various. And there are many sources from which advantages, in this respect, may be derived. History, both sacred and profane, and the former especially, will deserve much of your attention; and you may drink indeed from all the fountains of science, and be benefited by the draught. But all knowledge, apart from what relates in some measure to your profession, is to be regarded as of a subordinate character only. The sacred volume, with whatever pertains to its illustration and development, is to be the main object of research and study. In entering upon the gospel ministry, each of you becomes an envoy extraordinary of the King of kings, to negotiate with a rebellious world; and this contains your commission and instructions. It forms the basis of your embassy, and requires a deep and familiar acquaintance with its message. It becomes a duty, then, of high obligation, to endeavour, by diligent study, and by every means in your power, to ascertain the mind and will of the Sovereign, as expressed in this interesting revelation. You should take advantage of the labours of others who have gone before you; but while you have recourse to the researches of judicious and learned commentators, you are not to yield a slavish submission to any, but by earnest application, and with a spirit of prayerful inquiry, to exercise your own powers and judgment in the investigation.

Here, however, beware of a spirit which in this day prevails to an extent dangerous to the peace and purity of the church, as well as ruinous to the souls of men. Your lot has been cast in an age, and in a land, of inquiry. You will hear much of the march of mind; of the advance of science; of the release of the human intellect from the superstition and bigotry of former times; and there will be great hazard of your being led by such fancies into theories and speculations which will be injurious to yourselves, as well as to the cause of truth and of piety. Ambition and vanity are the natural growth of the human heart, and if not restrained and chastened, in the youthful mind, will often lead the student into speculations calculated to unsettle his religious principles, and unfit him for the sober investigation of truths which can be known only as they have been revealed. Numbers are unwilling to tread unnoticed the beaten track of those who have gone before them, however renowned for learning and talents, lest they should be considered only as in leading strings, unfit to go alone in the rugged paths of literature and science. They must, therefore, take a course of their own, to attract attention and gain that fancied applause which will feed their vanity, and extend, as they suppose, their literary character and fame. More in this way, perhaps, than in any other, have erred from the faith, and injured the very cause which they profess to have espoused. Those who are sincerely in quest of truth, will pursue their researches, unaffected by a regard to their own reputation, and by any thing, and every thing, save a desire to obtain it.

As to human science, there has been great, and it is to be expected, there will be yet much greater advancement. Here there is room, and here there is a legitimate field, for theory and speculation. Some of the arts and sciences are yet in their infancy, and here the student, or philosopher, may laudably exercise his invention and pursue his discoveries. But in the science of theology, it is otherwise. On this subject, the Bible is the only source of information, and this is complete. The lids of this

sacred book limit our research; and he who adventures outside, does it at his peril. It contains the whole of what God has been pleased to reveal to man, and being a revelation from him, a disclosure of his purposes and will to our race, it is unchangeable as its great Author. Its doctrines and precepts are now the same as in the days of Christ and his Apostles. No new discoveries, therefore, are here to be made; no new truths are to be acquired. It is the business of the theological student to ask for the old paths; to have his mind imbued with truths known and taught centuries ago. He is to sit by the same fountain, and drink from the same streams with the fathers of the early ages, and with Melancthon, and Zuinglius, and Luther, and Calvin, and others of later times. He is not to enter upon any new field of discovery; but is to dig into mines which have long been opened, that he may elicit from their rich and exhaustless resources, treasures for the enriching of his own soul, and for supplying the perishing necessities of a dying world. And it is to aid you in making these researches, and seeking out these rich treasures, that this institution has been founded, and that its direction has been committed to the venerable men who preside over it.

It becomes you, therefore, diligently to attend to the instructions which you are here receiving. You should carefully and prayerfully examine, and endeavour thoroughly to understand the doctrines which are here taught you. And though in matters of faith I would not urge you to call any man master, or to take the ipse dixit of the most renowned for wisdom and learning, yet would I most solemnly admonish you to be very diffident in setting up your opinions in opposition to those of your instructers, who are here to guide your studies. "Days should speak, and multitude of years should teach wisdom." Their age and opportunities and research, give them great advantage over you in forming their opinions of those truths and doctrines which they inculcate; and it will become you to weigh long and well, and prayerfully too, any matter of importance in which you would venture to differ from them, lest your own vanity or some lurking principle of a corrupt heart, be the ground of your difference.

In your study of the Scriptures, it will be of much importance to seek an enlarged and familiar acquaintance with the languages in which they were first given to the world; and with the manners and usages of the age in which they were written. This will require time and labour, but in the advantages to be derived, you will find abundant compensation. It will enable you to come boldly to the text, and give you an ability and confidence in the interpretation, which you cannot otherwise acquire.

It would be advisable, therefore, daily to read a portion of Scripture in the original tongue, till it become so familiar that you can read it, not as matter of study, but for your own spiritual edification and comfort.

It will be of much importance too, to study well, and to make yourselves extensively and familiarly acquainted with the controverted subjects of theology, and with the writings on those subjects, both of the present and of former times. The present state of the church urges this upon you, with an eloquence which every lover of the truth must feel. This is indeed an interesting crisis of her history. It is a time of portentous omen to those who are concerned for her peace and her purity. In all probability, there is a conflict before you. With the

march of mind, so much talked of in these days, there is a march of error. There is a spirit of speculation afloat; a proneness to depart from the simple, but essential, doctrines of the gospel, which threatens immense injury to the church of Christ. There is much need, therefore, that you be firmly established in the faith, as well for your own safety in such times of temptation and trial, as that you be well fortified for its defence against the enemies that assail it. In the course of your ministrations you may be often called upon to combat error in a variety of shapes, and to stand forth in support of the truth. It is all important, therefore, that each of you be well armed for the conflict, and that as a champion in the cause of Christ, you be qualified with ability and skill to wield the weapons of his warfare. In this controversy, you may have to encounter men of talents; men of improved and cultivated intellect; and it would be much to be deplored indeed, if they should foil you by their superior knowledge or tact, or adroitness in argument. Endeavour, then, to acquire such strength and readiness on every subject, that you may not be unprepared, in any instance, for defence, but be armed for every emergency; that, as good soldiers of Jesus Christ, you may not only "contend earnestly," but manfully and successfully "for the faith once delivered to the saints."—But,

Beyond all other qualifications, your own personal piety is to be pre-eminently regarded. This is a cardinal prerequisite of the minister of Christ, for it is this which gives to all his other attributes whatever excellence or value they possess. It pertains, indeed, to the very nature of his office, and is essential to any appropriate or consistent discharge of its duties. No learning, or talents, or accomplishments, are available without it. Had you the mind of a Locke or a Newton, had you the eloquence of a Demosthenes or a Cicero; nay, had you an angel's intelligence, and an angel's tongue, without piety, you would be as "a sounding brass, and a tinkling cymbal." You might be to your hearers "as a very lovely song of one that had a pleasant voice, and could play well on an instrument; they might hear your words, but do them not." Ezek. xxxiii. 32. You would be wanting in that unction which, in the devoted minister of Christ, gives dignity to his character; gives an influence to what he does; and a force and energy to what he says. Nothing can be more unseemly than the sacred garb of a minister, thrown over an unsanctified heart. It is like the whited sepulchre, beautiful without, while all is rottenness and putrefaction within. Nor can it long conceal the deformity which it covers. It will soon become transparent, and render contemptible the man who wears it.—Besides,

There can be nothing conceived more awful than the condition of a presumptuous intruder into the sacred office, practising deception on the most solemn of all subjects; pointing others to dangers which he has never seen; warning them of guilt which he has never felt; teaching doctrines of which he has no proper conception; enforcing truths which he has never realized; urging duties which he himself neglects, and thus blindly leading the blind, till they all fall together into the abyss of endless woe.—And now,

While enjoining upon you the cultivation of personal piety, let me urge you not to rest satisfied with that measure of it which might be approvable in ordinary Christians. Yours should be of a higher grade—It should be highly exemplary and attractive in its character: nor should it ever cease

to shed a benign influence around it. Like the fire upon the divine altar in the Jewish temple, it should be always burning. This will not only be expected of you from the nature of your office, but it will be essential to the faithful performance of its duties; to your support under the difficulties and trials to be met in its discharge; and to success in its administration.

The reputed sacredness of the ministerial character will excite expectations of piety in you, of no ordinary measure. It is reasonable it should be so; and the disappointment of that expectation will lessen much your ministerial influence and standing. But,

More than an ordinary measure of piety will be necessary to your faithfulness. Much self-denial, perseverance, and resolution, pertain to the faithful exercise of the gospel ministry, and require much of the gracious influences of the Holy Spirit. Its duties are in themselves laborious; they are all repugnant to our nature; they have often to be performed under many discouragements; in the most delicate and trying circumstances; and not unfrequently in the face of much opposition; and if you be not deeply imbued with an unction from the Holy One, your work will be irksome and intolerable, and you will lamentably fail in the discharge of your ministerial trust. But ardent piety will be a pledge of your ministerial fidelity. It will lead you to set a high value on your time; render you conscientious of its improvement; inspire you with a deep sense of your responsibility, and besides the stimulus thus given to activity and diligence, the pleasure derived from such a state of gracious feeling, will quicken you in the performance of every duty.

The same degree of piety will moreover be necessary to your support under the difficulties and discouragements which you may expect to encounter. The labours of a faithful minister are arduous, and his trials often great and perplexing. He has to deal with men of every character and condition; and whether they will hear, or whether they will forbear, he must deliver his message, and urge its acceptance. "In season, and out of season," he must be about his Master's work. Body and mind will not unfrequently be exhausted under the weight of care, and the multiplicity of duties; and it would be a grateful alleviation of his burden, if his services were always kindly received. But often will his purest motives be misconstrued, and his greatest and kindest efforts for the welfare of souls, be met with cold indifference, and perhaps with angry opposition, and bitter invective. In circumstances like these—and such he must expect to encounter—nature would sink in despondence; the heart would faint and fail, and much grace will be needful to sustain it. But with the spirit of an apostle, at which every one ought to aim, you will be enabled, even under an apostle's sufferings, to say, as he said, "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Yea, you will rejoice in tribulation; be borne onward in a course of fidelity; and though, under a sense of the magnitude of your office, and of its awful responsibilities, you may be constrained, sometimes in agony, to exclaim, "Who is sufficient for these things," you will be enabled to look up with confidence to your divine Master, and with a holy transport to say, "my sufficiency is in thee."

Lastly, such a measure of piety will be essential to your success as ministers of Christ. Besides its importance as regards your faithfulness; and your support under

the difficulties and discouragements to be expected in the course of your ministry, the spirit which it will infuse into all your performances, will serve to give them a power and influence, which they would not otherwise possess. Without a manifestation of this spirit, your most laboured addresses to sinners will be of little avail. If you expect to make others feel the truths which you urge upon their consideration, you must manifest a feeling of their importance upon your own hearts: if you expect them to believe your message, the manner of delivering it must show that you believe it yourselves. Besides, it is only when your services are performed in humble dependence upon God, and in a spirit of faith and prayer, that you can reasonably expect the divine blessing. We would not indeed pretend to limit Deity in the exercise of his sovereignty, and say that He may not advance his cause in the salvation of sinners, even through the instrumentality of an ungodly minister. "He makes even the wrath of man to praise him," and may, and perhaps sometimes does, in a measure, prosper the labours of such a man. But this is not the ordinary mode of his operation; and if he should give any measure of success to his ministrations, it will not lessen the guilt, or alleviate the doom of the unholy instrument. There are several other topicks on which I would gladly have touched, but, I presume, I have already exhausted your patience.

Suffer me, however, before bidding you adieu, to entreat you, at the close, to reflect often upon the solemnity and responsibility of the work on which you may be said already to have entered. Its importance, as regards both yourselves and others, it becomes you to estimate most highly; though estimate it as you may, it will be fully realized only in eternity. Its results can never be summed up till the revelation of that day which will disclose the everlasting destinies of our race; but they will then tell perhaps in the never-ending happiness or misery of millions. It is a most solemn reflection, my young friends, that though you should bear the tidings of salvation to sinners, you yourselves may be cast away, and though you may be made instrumental in conducting others to heaven, you may at last go down to hell. But that I may not fill you with undue alarm, by painting to you in their proper colours, the consequences of unfaithfulness, or cause you to be "swallowed up of over much sorrow," I would just mention a word of encouragement to duty. No one can calculate the glorious results of a single individual's labours. Every soul converted through your instrumentality may become a parent, whose instructions, and example, and prayers, may be blest to the conversion of his children; and these children in turn may become parents also, whose pious endeavours may be blest to their children; and the efforts of these again to theirs; and thus the work may descend from generation to generation, and go on expanding and expanding, throughout the extended existence of our race; and hence, as the fruits of the individual ministry of each, souls may be following you to glory, through every successive age, till the last trump shall sound the knell of this dissolving world, and yonder heavens shall be rolled together as a scroll.

With this absorbing thought, my young friends, I leave you. May it ever swell your bosoms; animate your prayers, and stimulate your exertions, till having laid down your commission at the mouth of the grave, you exchange this field of labour, for yonder land of rest, where spontaneously grow

the rich fruits of paradise; that world of serenity and peace where all conflict will be over; where clouds never gather; where storms never rise, and where, without toil, you will reap an abundant harvest of never-ending glory.

From the Christian Observer.

ELIEZER OF DAMASCUS.

The character of Eliezer of Damascus; the faithful servant, in the earliest age, of him who was the father of the faithful in every age, not having been selected by that able Scripture biographer, Mr. Robinson, affords an opening for a little gleaning in the same interesting field.

We may notice in the first place, his fidelity and obedience; and, in order the better to appreciate these qualities in him, it may be observed, that, although in every sense a servant, he was evidently of a superior class in that department; while at the same time his character appears strictly in a personal view, and is made to depend for its eminence, not on the station he occupied, or the confidence he enjoyed, but simply upon the way in which he proved himself faithful in his master's house. This consideration, while it may prevent those in a superior condition (who are after all dependent, more or less, upon some above or about them) from resting on any adventitious circumstance of rank or wealth or power, independently of personal religion, may also console the poorer, and such as have less influence, by showing that personal religion is yet so indispensable, that, as God prohibits even the single talent from being hidden, so he also accepts "what a man hath," and neither "despises the day of small things" nor objects to the offering or services of the meanest; while in the estimate of their character, as that of those above them, he looks—not, as man is prone to do, on the outward appearance—but at the heart.

Eliezer was, however, in the higher ranks of servitude, as appears from Gen. xv. 3, where it is said, that Abraham then intended to make him, though one of his household servants, no less than his heir; while there seems no reason to doubt that he had been among, and was perhaps from his office the chief of, the servants mentioned in Gen. xiv. 14, as fighting for their master with such success as to recover Lot and his goods, and the women and the people, from their captivity. In chap xxiv. 2, he is expressly called "the eldest servant" of Abraham's house, "that ruled over all that he had;" and we find further that, like Joseph afterwards, "all the goods of his master were in his hand." He is honoured with the peculiar charge of a special mission of great importance: nor is it any greater imputation on Eliezer's fidelity that his master should first have brought him under a superior obligation to the Almighty by an oath, that a similar requisition through every age down to the present (with the sole exception of some religious professors who refuse to take an oath), implies any suspicion of integrity, since in every age even the highest persons in the land, including kings themselves, have come under a similar obligation. It was a servant thus honoured and advanced who manifested unreserved obedience and unshaken fidelity; for in Gen. xxiv. 9, 10, we find him exhibited as readily receiving the oath that was tendered, and at once setting out upon his distant and responsible journey.

A further instance of his disinterestedness occurs from his own statement in ver. 34; where, after enumerating the abundant gifts of Providence to his master, in which he would himself have shared but

for the subsequent birth of Isaac, he records his universal compliance with his master's desire in seeking, for the very individual who had most obstructed his own advancement, the blessing which Abraham projected. This disinterested spirit appears further from ver. 33, of the same chapter; where, although meat was set before him after his arrival, he said, "I will not eat until I have told mine errand;" thus preferring to the supply of his own immediate necessities the full recital, and it was by no means a short one, of the great object of his mission, with all its most minute results. The same spirit of disinterested fidelity is further manifested by him in verse 55, 56, of the chapter; where, after the accomplishment of his object, upon Rebekah's relations seeking to detain him, he says, "Hinder me not, seeing the Lord hath prospered my way: send me away, that I may go to my master." He acts as a man of business, who, having despatched his errand, has no wish to linger, but is anxious to return homewards; or as the Christian, having finished his work upon earth, desires "to depart and be with Christ, which is far better."

It is further observable, that Eliezer's obedience and fidelity were united with the greatest wisdom and prudence, both as respected the adequate preparation for his undertaking, and also as to the employment of the most suitable means, both human and divine, for its successful accomplishment. It is very instructive to observe the simplicity of Eliezer's character, and the child-like confidence in God which he displays, in union with the use of all suitable means.

With regard, first, to a cautious provision for his work: he is aware of the difficulties and probable obstructions before him; and we therefore find him (chap. xxiv. 5) suggesting to his master that the subject of his embassy might be unwilling to follow him into a distant land; and distinctly putting this case to Abraham, and requiring his fuller instructions respecting it. This desire for the best information, and his immediate acquiescence in the counsel afforded, plainly show that Eliezer had counted the cost of this adventure, was not ignorant of its perils, and was anxious to provide accordingly. This wisdom and foresight prove that he did not act only ministerially, though subordinately; and that he was not engaged merely in a servile or mechanical work, without being permitted to bring to it his whole heart and his whole soul; calculating beforehand the events which were likely to occur, and neither hastening away with an imperfect message, nor proceeding upon an ill-considered errand. All his conduct was opposed to mere eye-service, to a light mind, and to a worldly spirit; and happy are those employers who find such agents to receive their commands, and to reason with them on right principles; and who can also preserve their own patience and temper to endure what, while it may at first appear likely to retard the execution of their plans, will really advance them.

Then, having anticipated every difficulty, we find him using prudent and rational human means to secure his object. It is said, at the 11th verse of the chapter, that he "made his camels to kneel down without the city, by a well of water, at the time of the evening, even the time that women go out to draw water." He chose what he thought the best time of the day, and the best place, for his purpose; wholly unlike those inconsistent professors of religion, who, trusting to fortuitous impulses and unlikely incidents, while they neglect suitable means,

distrust in an equal degree the God of wisdom, who is pleased in general to work by such means, although He has not limited himself to their use. So, again, Eliezer declares his experimental conviction of the value of these human means, in the 27th verse of the same chapter, by this open confession of a reasonable faith: "I *being in the way*, the Lord led me to the house of my master's brethren." And had he not been in the way, what right could he have had to have looked for such an end? But having once ascertained the right course, he turned neither to the right hand nor to the left, but went straight forward. Thus, again, in the 41st verse of the same chapter, he testifies to the important fact of its being our duty to acquiesce in the Divine appointment, when we can conscientiously feel that we have really used all proper means, and not before; for he informs the family of Rebekah, that Abraham's express charge to him was, "If they" (that is, the kindred of Rebekah) "will not give thee a wife for my son, thou shalt be clear from my oath;"—an important principle being thus recognised, which has often proved an anchor to the soul of the doubting Christian: namely, that, while means are ours, events are God's; and that when we have done what we could, we may securely leave the rest with Him who has commanded us to "cast our care upon him," and not be unduly anxious for more than we are called upon to provide for. Indeed, even heathen morality, without the light of Scripture, made some approach to the inculcation of this state of mind, or we should not read, "Utcumque ceciderit, hoc restabit solatii, tuam negligentiam haud detraxisse malum." It may even not be altogether out of place to notice, under the use of human means, such an apparently secondary fact as the lawful presentation of gifts on the part of Eliezer; for in the 22d verse of the xxivth chapter we read that "the man took a golden ear-ring of half a shekel weight" (or a quarter of an ounce), "and two bracelets for her hands of ten shekels weight of gold" (or five ounces): and again, in the 47th verse, he makes no secret of this, as if he had any reason for concealment, but in this subsequent relation to her brother Laban he tells him, "I put the ear-ring upon her face, and the bracelets upon her hands;" and again, in the 53d verse, we find that, in addition to this, and (which is more remarkable) in immediate connexion with his "worshipping the Lord, bowing himself to the earth," he brought forth the "jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things." All which notices, while the practice referred to in them must certainly be kept in subordination to the subsequent injunctions of Scripture against gold and pearls and costly array, may yet, when received with caution, and acted upon with sobriety, be at least permitted to show the impression on the mind of Eliezer, and probably of his master Abraham, of the use of such instrumentality in the case of creatures not as yet wholly spiritual, but compounded in part of soul, and partly embodied.

But, thirdly, all these precautions and human means sink into utter insignificance, and become as dross, in comparison of those Divine means which we find employed on this interesting occasion. And here the character of Eliezer stands out with remarkable prominence, in this early period of the world's history. At the head of all those means was prayer; but who shall describe the

value, or recount the victories, of that spiritual weapon? Let Dr. Young do something towards it:—

"Prayer opens heaven, lets down a stream
Of mercy on the consecrated hour
Of man in audience with the Deity.
Who worships the great God, that instant joins
The first in heaven, and sets his foot on hell."

Eliezer's opening prayer, while waiting by the well, is very simple, but expressive (xxiv. 12): "O Lord God of my master Abraham, I pray thee send me good speed this day, and show kindness unto my master Abraham." He proceeds to solicit such an indication of answer to his prayer, as that by a certain token, adverted to by him (as afterwards in the analogous case of Gideon and the fleece) he might be apprized whether the woman who should answer to the test he assigns was indeed the object of his inquiry. In all which it does not appear that any inference can legitimately be drawn, at the present period, from Eliezer's conduct, in favour of miraculous interpositions, or modes of ascertaining by lot, or other sensible tokens, as to the course of the divine procedure or purposes; and, at all events, it must be obvious that the greatest sobriety and caution are necessary in attempting, under the Christian dispensation, to interpret such an example as that under consideration as applicable to our own case. "We have a more sure word of prophecy, unto which we shall do well to take heed;" and it is obvious, that, while prayer for the Divine direction on so important a subject as marriage is of indispensable importance, it would not be for us to prescribe that the particular person who might next appear should be the person who should be fittest for our selection.

We have again, in proof of the Divine instrumentality of prayer, the subsequent fact of Isaac's praying for the blessing for which God was designing him, while this faithful servant was employing similar means: "He went out," says the 63d verse of the xxivth chapter, "to meditate" (or, as the margin reads, "to pray") "in the field, at the eventide; and he lifted up his eyes, and, behold, the camels were coming." So that we have here the important but not unusual example of the obvious relation between means and ends, as seen in the evident adaptation of the mercy to the petition, or the fitness of the supplicant for the blessing implored. We may further learn in regard to prayer, from the 45th verse of the same chapter, that it is the business of the heart rather than of the lips; and that the answer is sometimes unexpectedly prompt and immediate: for, says Eliezer, when reporting his success, "before I had done *speaking in my heart*, behold, Rebekah came forth with her pitcher." Thus in the first account of the same fact it is said, in the 15th verse of the xxivth chapter, in immediate connexion with the prayer itself, "It came to pass, before he had done speaking, that, behold, Rebekah came out." This was the kind of mental speaking of which, no doubt, the meditation of Isaac was made up, and of which repeated instances occur in Scripture, and, it is to be hoped, in the individual experience of every Christian. Of such heart-work in prayer it has pleased God to promise, "It shall come to pass, that before they call I will answer, and while they are yet speaking I will hear." Thus, after Daniel's sublime prayer and confession, even "*whilst he was speaking in prayer*," the angel Gabriel touched him, and said, "*At the beginning of thy supplications* the commandment came forth, and I am come to show thee; for thou art greatly beloved." And in a subsequent case of spiritual appearance, ano-

ther angel says, "Fear not, Daniel; for *from the first day* that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words" (Dan. ix. 21, 23; x. 12). The sense of our Church on the value of Divine aid and the duty of seeking it, may appear from every word of that beautiful collect, "Prevent us, O Lord;" a summary of devotion which, as it were, cradles our infant faith in the arms of God.

A further beauty apparent in Eliezer's character, is his *personal and constant recognition of the operation of Divine Providence.* Thus in the 60th verse of the xxivth chapter, speaking of Abraham, he says, "The Lord hath blessed my master greatly, and he is become great; and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses:" and in verse 56 of the same chapter, speaking of himself, he says, "The Lord hath prospered my way." Again, he expressly designates the Almighty as the God of the earth, as well as of heaven; intimating thereby his gracious supervision and direction of the things of time and the affairs of men. It may also be allowable, as occurring in the same immediate connexion, to notice a no less remarkable recognition on the part of Laban and Bethuel, who, in the 50th verse of the same chapter, observe of Eliezer's proposal, "The thing proceedeth from the Lord; we cannot speak unto thee bad or good." If we may turn yet a little more aside, we shall see that even in so strange and uncouth a character as that of Laban, there must have been a great mixture of what was good; since we find him, in verses 49 and 50 of the xxxist chapter, giving a charge to his son-in-law Jacob, with a nobility of character worthy of the most devoted believer: "The Lord watch between me and thee when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters, no *man* is with us: see, God is witness betwixt me and thee;"—a splendid acknowledgment of Divine superintendence and human responsibility. Nor would it be difficult to show, as Matthew Henry and others have done, that we who live under the Christian dispensation are privileged above the early believers, in looking for more than fell to their lot, in answer to our prayers, from the abundant mercy of God in his providence.

Another point observable in Eliezer's character is his *gratitude.* It was fit that prayer like his should be followed by praise. "Whoso offereth praise glorifieth God." In verses 26 and 27 of the xxivth chapter it is recorded, that "The man bowed his head, and worshipped the Lord: and he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth. . . . . *The Lord* led me to the house of my master's brethren." And again, verse 52: "When Abraham's servant heard these words, he worshipped the Lord, bowing himself to the earth." The circumstance of a pious father and master employing a pious servant to seek a pious wife for a pious son, might be expected to issue in the heartfelt gratitude of all the parties concerned; and much might here be added on the blessing of a marriage "in the Lord;" on the general expediency of acquiescence, on such a subject, in the opinion of parents; and on the value of the tests of character afforded by the humble and amiable conduct of Rebekah; if these points would not carry the discussion too far from the character of Eliezer.

It may, however, be right to advert to the subsequent sin and fol-

ly of the Israelites in the choice of their wives, as connected with modern falls and declensions from the same cause; and also to the connexion subsisting between great events and apparently little causes, as seen in the marriage before us, in the separation of the Jews and Gentiles, and the coming of the Messiah himself. We may further notice the peculiar advantage of this servant in having a good master, to which it is not improbable that he owed, under God, much of the good which we find in his character. It was no small testimony of the Almighty himself to the excellence of Abraham, when he was pleased to say, "I know him, that he will command his children and his *household* after him, and *they* shall keep the way of the Lord, to do justice and judgment" (vers. 18, 19.) Our neighbours, the French, have a proverb, "*Tel maître, tel valet.*" A conscientious servant, caring for his master's interests and praying for his happiness, is no common mercy; but may we not fear that the reason why it is not more common is, that all masters are not such as Abraham was? Eliezer had regard to his master's property, and took an interest in his children. Religious principle is such a bond of union as does not confine its influence to those of equal degree, but unites in its embrace the different orders of society; and while it charges masters to "give unto their servants that which is just and equal," enjoins those who serve to "be obedient to their own masters according to the flesh."

It may, perhaps, illustrate the peculiar advantage to servants of such a medium of intercourse with Heaven as that which is afforded by pious masters, when we reflect that Eliezer is no where represented as being the immediate subject of Divine revelation and intercourse, as Abraham himself was; —a consideration which, while it shows that extraordinary and sensible communications were not indispensable to salvation, even under the ancient dispensation, any more than under the present, proves that honestly to use the advantages afforded, and humbly to walk in the station allotted, will infallibly ensure the blessing and favour of God upon those who serve, as well as upon those who rule. A good example will sometimes supply the place of a good sermon, or, rather, will prove a still better incentive to duty. It no where appears from this record that Abraham had enjoined upon his servant the duty of prayer; but Eliezer had doubtless seen and profited by the observations he had made upon the practice of Abraham, and the advantages which had followed.

Upon the whole, this character cannot but be considered as one of the gems of Scripture, which, if it should be thought to lie a little below the surface, or to be eclipsed by the brighter glories of Abraham and his offspring, is not wanting in lustre, and is well calculated to repay the trouble of a closer inspection. We evidently see from it that the grace of God is confined to no external condition or relation of life: "Art thou called, being a servant, care not for it; for he that is called in the Lord is the Lord's freeman;" while, on the other hand, "he that is called, being free, is Christ's servant." In the Christian dispensation there is no getting above or sinking below this, that we are the servants of Christ: "Ye are not your own, but are bought with a price:" and, as such, we must serve a Higher than man, if we would not lose the reward of faith. Yet a little while and every external distinction will be at an end for ever, while the single object of inquiry will be whether we have served God, without its being ever asked whom else

we may have served. In that day it shall be "as with the servant, so with his master," as far as regards all external relations subsisting here. I remember being once struck with an inscription on a chimney piece of the ancient mansion at Enfield, in which Edward the Sixth was nursed, and which I have no doubt he had often read: "*Sola salus servire Deo: sunt cætera fraudes.*"

For the Christian Advocate.

OBITUARY.

Departed this life, at Pittsgrove, New Jersey, on Sabbath morning, 24th March last, of pulmonary consumption, in the nineteenth year of his age, PHILIP HENRY JANVIER, eldest son of the Rev. George W. Janvier. The early removal of this youth is a dispensation loudly calling the affections and hopes of his parents and family to that world where "the mystery of God will be finished." From early childhood his character was strongly marked with gravity, dignity and truth; but alloyed with lofty self-confidence and inflexible self-will. These latter qualities were for some years the source of much anxious solicitude, but an early and constant attention to his moral and religious instruction, gave pleasing promise, by his sixteenth year, that parental toil and prayer might, through sovereign grace, always hope for a final blessing. About that time, it was strongly recommended to the church of Pittsgrove, that each member should select some one unconverted friend or relative as the subject of special, daily and secret prayer. The pastor, in fulfilment of his part of this recommendation, selected that son as the subject of such intercessions, and the Lord gave testimony to His gracious word, "If ye shall ask any thing in my name I will do it." For the time was not long until all that was discouraging in Henry's disposition was softened down, and every trait of hope and of promise grew prominent and striking. During his absence at school, for the last three summers, his letters gave pleasing encouragement to those most solicitous for his salvation; the features of grace took a form less equivocal; and he seemed to be destined for some post where unbending integrity, prudence and self-sacrificing, uniform determination to "endure hardness," might render him signally useful. But before his preliminary studies had fitted him for the college class which he desired to enter, the disease was seated which closed his earthly prospects. On his return home, a few weeks decided the character of that disease; and it advanced against every effort to arrest its progress. As the danger became more imminent, the solicitude of his parents for his eternal welfare became extreme. His reserve rendered it hard to come to a satisfactory conclusion on his spiritual prospects. Repeated conversations still left their hopes uncertain, and his own deeply clouded. Not many weeks before his death, an opportunity was embraced, and the question *urged*—"What is the real state of your heart with regard to the great concern? We have long cherished fond hopes of you, but we *want certainty*. We cannot endure the thought that you may be called hence without an interest in the Saviour. Be earnest in prayer that God will give you the undoubted marks of grace, and the comfort of it." Shortly after this interview, he took an occasion to unbosom himself freely. "I have never had any great clearness in my views of divine things. I have prayed a great deal in secret, because I felt it to be my duty. But all along I have been in the dark, as if I could find nothing to take

hold of; nothing to rest upon. Unbelief, I think, has been the besetting sin of my whole life." He was here asked what he meant by unbelief; whether he meant the reluctance of the heart to yield to the grace of God, or skeptical doubts of the truth and reality of religion? He answered—"Skeptical doubts, as if there had been nothing that I could take hold of; nothing to rest upon." He added a feeling confession of what he bitterly regretted, that he had always avoided, as much as possible, the expression of his internal exercises; and declared it to be his conviction that this sinful reserve had been prompted by the adversary of souls. "And," said he, "my conduct toward my parents, and my example in the family, have been far from what they ought to have been.* I have totally lost my best days, and neglected precious opportunities." He dated his first permanent awakening in the summer of 1830, in the institution of E. under the faithful private instructions of Mr. B. On the question, what he thought of the probable issue of his disorder? he replied with calm composure, "From the time when I began to keep my room in November, I thought it very doubtful whether I should recover; and I then made it my frequent, fervent prayer to the Lord, that if my death might any way promote his glory and my salvation, He would make the disease fatal. I felt that I would rather die than lose my soul." He was then warmly exhorted to plead importunately with God for increasing light. Accordingly, two days from this interview he was enabled to say, "Christ is precious: I did pray long and earnestly that God would give me to know my true character; and though I was afraid to say that Jesus was *my* Saviour, I could after some time say He was precious in my sight." From that hour his comforts increased till the morning before that of his departure, when a change of symptoms clearly marked the approach of death. He was then asked—Did he feel unwavering confidence in resting his soul on the blessed Jesus? He answered—"I do not; I have been under a dark cloud." But after prayer, in about two hours, he exclaimed, "I feel that Jesus is *my precious Saviour.*" Through all that day, though suffering much from difficult respiration, his soul was calmly waiting the hour of release, and looking with steady eye to the Author and Finisher of her faith. When the words of Paul were repeated, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting! O grave where, is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ;" he responded with an emphasis that spoke what none but a dying Christian knows—"Amen."

Near the close of his conflicts he was desired to express the state of his feelings—he uttered, "O Jesus, thou *didst* bear the curse of the law! O Death, where is thy sting! O grave, where is thy victory?" Just before the parting hour he repeated from Watts, "Nor shall I feel death's cold embrace, if Christ be in my arms."—"Tell Mr. C. I am ready to die—tell L. to seek the Saviour."

In such a state of mind, calm as the sun-set hour of summer, this beloved youth melted away into the light of eternity, so gently that his flight was perceived only by the faint and fixed smile that serenely glowed upon his features. Thus was terminated a life which,

* He was as obedient a child as most children, from infancy, and strictly moral.

one year since, seemed destined for long continuance and for active usefulness. We add, that from his early childhood the Bible had been his companion, the Sabbath-school and Bible class his nursery. His doctrinal knowledge was accurate and sound—and the whole case is a most encouraging enforcement of the divine injunction to parents and pastors. "In the morning sow thy seed, and in the evening withhold not thine hand."

Review.

LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton. Philadelphia. Published by Anthony Finley. John C. Clark, Printer.* 12*mo. pp.* 314.

These Letters first appeared in the religious newspaper entitled *The Presbyterian*, and have probably been perused by the most of our readers. Agreeing fully with the writer, in by far the greater part of his statements and reasonings, and sensible that the name of the author rendered any recommendation of ours superfluous, we for some time hesitated as to the propriety of reviewing them in the Christian Advocate. The reader, however, perceives that we have at length decided on a review. We think that Dr. Miller has mistaken a few facts, which we doubt not he will be as willing to see corrected, as we shall be to make the correction; and from one or two of his opinions we dissent, and wish to state candidly the reasons of our dissent, that at this critical period of the Presbyterian Church, those who may be called to act may be furnished with every aid that may enable them to pursue a right course—We may also, perhaps, in the progress of our review, "travel out of the record," as is now the fashion of reviewers, and submit to the consideration of our readers, some things to which these letters do not directly refer.

Professor Miller commences his series of letters with the expression of very solemn feelings, occasioned by his long and intimate connexion with the Presbyterian Church, and by the circumstances of agitation and peril in which that church manifestly exists at the present time. In these feelings the writer deeply participates—having been a minister of the same church for even a longer space than the professor, and having, from his location more than from any other cause, been intimately connected with all its most important institutions and operations, during nearly the whole of this protracted period. Yet, for more than a year past, although editing a religious journal, he has observed almost an entire silence—because he did not perceive that he could offer any counsel or suggestions that promised to be useful, because he was truly fearful of advising to any measures that might be injurious to the church and cause of the Redeemer, and because he hoped, from some appearances in the General Assembly of 1832, that existing errors were tending to self-correction. But after the example of Professor M., he is now disposed "to show his opinion," feeling while he does it, a weighty responsibility both to God and man for what he shall say, praying earnestly for divine gui-

dance, determined to use no irritating language, and yet to speak plainly, believing that the occasion demands plain dealing, and that every member, and especially every minister of the Presbyterian Church, is now sacredly bound, with meekness and firmness, to exert himself to the utmost, to produce a better state of things than the present, in the religious denomination of which he is a member.

Professor M., in order to exhibit his views to advantage, gives, in his first letter, a short and summary history of the origin and early proceedings of the judicatories of the Presbyterian Church. It is in this historical summary, and in the remarks connected with it, that we think he has inadvertently fallen into some errors, or been misled by previous inaccurate accounts. Fairness requires that his statement should be before the reader in his own language, that the justice or irrelevancy of our remarks may be duly appreciated—To effect this we must insert a pretty long extract —It is as follows:—

"The pious founders of these churches were warmly attached to the Westminster Confession of Faith, and to the Presbyterian form of ecclesiastical government. To these they had been accustomed from their youth, and deemed them important to the edification of the body of Christ. On these principles they associated; and to sustain this scriptural system, they virtually pledged themselves to one another and to the church of God. They began to form congregations on this plan toward the close of the seventeenth century; and in the year 1704, they seem to have constituted the first judicatory, under the name of the 'Presbytery of Philadelphia.'

"Very soon after these primary organizations, some who had been bred Congregationalists in *South Britain*, or in *New-England*, acceded to the new body, and consented to bear the name and act under the order and discipline of Presbyterians. At this early period, the venerable men who founded the Presbyterian Church, though strongly attached, as before stated, to a particular system of faith and order, which it was well understood they wished faithfully to maintain;—had not formally and publicly adopted any particular Confession of Faith, or ecclesiastical constitution. They acted under a plan rather understood than officially ratified; but which, in the beginning, they seem to have carried into execution with much fraternal harmony. In a few years, however, a degree of discord began to appear. Those who had been bred Presbyterians, were desirous of carrying into effect the system to which they had been accustomed in all its extent and strictness; while those who had been educated in Congregational principles and habits, though willing to bear the name of Presbyterians, yet wished for many abatements and modifications of Presbyterianism, and were found frequently encroaching on the order of that form of ecclesiastical government. It is due to candour to say, that the Congregational part of the ministers, and those who sided with them, appear to have been more ardent in their piety than the strict Presbyterians. At any rate, it is undoubtedly a fact, that they urged in the judicatories of the Church, with peculiar zeal, their wishes that great care should be exercised respecting the personal piety of candidates for the holy ministry; and that a close examination on experimental religion should always make a part of trials for license and ordination. The strict Presbyterians, on the one hand, were zealous for the *Westminster* Confession of Faith, Catechisms, Directory, Presbyterial order, and Academical learning, in the preachers of the Gospel; while they appear to have disliked the close examination contended for in regard to personal piety; or, at least, to have disapproved the *method* in which the examinations were conducted, as being different from any thing to which they had been accustomed in their native country. On the other hand, the brethren congregationally inclined, provided they were satisfied on the score of personal piety, did not set so high a value on human learning, or require so much of it as indispensable in candidates for the holy ministry, as their opponents contended for; but were too ready to make indulgent exceptions, and to give dispensations as to this point, and even in violation of rules to which they had virtually assented. And, in some instances, they proceeded, with indecent haste, and in defiance of order, to license and ordain candidates whose want of suitable qualifications gave great offence to the more regular part of their brethren.

"In 1716, the number of ministers had increased so far, chiefly by emigrations from *Europe*, that they distributed themselves into four Presbyteries, bearing the names of *Philadelphia*, *New-Castle*, *Snow-Hill*, and *Long Island*, and erected a Synod under the name of the "Synod of *Philadelphia*."

About this time, or a little before, a considerable number of ministers, who had been educated Congregationalists, entered our Church, more particularly several in *East Jersey*, and on *Long Island*. This, in a little while, gave rise to strife and difficulty. Discrepant views and feelings began, to a greater extent than before, to appear. The great importance and even indispensable necessity of having some known and publicly acknowledged standards of faith and order became manifest. For although all professed to believe in the *Bible*, yet they found that good men interpreted the Bible very differently. It became evident, therefore, by painful experience, that some explicit test, some explanatory statement, by the application of which they might ascertain in what manner candidates for license and ordination *understood the Bible*, was indispensable. The attainment of this object was the result of several years discussion and conflict. The Congregational part of the ministers generally, opposed with warmth the adoption of a Confession of Faith, both from the pulpit and the press. The venerable President, *Dickinson*, of *Elizabeth Town*, took the lead in this opposition, and was an able writer on the subject. The measure, however, was ultimately carried. In 1729, the Synod passed what was called the "Adopting Act." This act consisted of a public authoritative adoption of the *Westminster* Confession of Faith and Catechisms, as the Confession of Faith of the Church; and made it necessary that, not only every candidate, but also every actual minister in the Church, should be obliged, by subscription or otherwise, in the presence of the Presbytery, to acknowledge these formularies respectively, as the confession of their faith. This act, though as before observed, it did not pass without much opposition, appears to have been adopted by a large majority; and was, at length, peaceably acquiesced in by all."

We first remark on the following sentences of the preceding extract. "At this early period [that which immediately followed the organization of the first presbytery, and extended to the time of the 'adopting act' in 1729] the venerable men who founded the Presbyterian Church, though strongly attached, as before stated, to a particular system of faith and order, which it was well understood they wished faithfully to maintain —had not formally and publickly adopted any particular confession of faith, or ecclesiastical constitution. They acted under a plan rather understood than officially ratified; but which in the beginning they seem to have carried into execution with much fraternal harmony."

We think we have much reason to believe there is an error in the foregoing statement, when it is said that "the venerable men who founded the Presbyterian Church —had not formally adopted any particular system of faith or ecclesiastical constitution"—previously to the year 1729, when the Synod passed what is called "the adopting act." By the irretrievable loss of the first leaf of the records of the presbytery first constituted in the United States, which bore the name of "the Presbytery of Philadelphia," and to which the present General Assembly traces its origin, it is impossible to ascertain either the precise date of the organization of the Presbytery, or what were the specified terms on which the original association was formed—It is probable that the organization took place in 1704, and that the following seven ministers of the gospel were the original associates, viz. Francis M'Kemie, Jedediah Andrews, John Hampton, John Wilson, Samuel Taylor, George M'Nish, and Samuel Davies. These names appear in part of a session of the presbytery which must have been held in 1706, and in that which took place in March, 1707. From the quantity of manuscript which these good men crowded into a page, the conclusion is drawn, that the two missing pages probably contained the minutes of two presbyteries and a part of a third, which, as the presbytery then met but once in a year, will carry back its origin to 1704.*

* For the gratification of the curious, as well as to show the manner and spirit in which the mother Presbytery of the whole of our present extended church conducted

We shall now assign our reasons for thinking that the strong probability is, that "the venerable men who founded the Presbyterian

their business, the zeal which they manifested to supply their vacancies, to extend the blessings of the Gospel and to promote practical piety in their settled congregations, we insert in a note the latter part of the proceedings of a meeting in 1706, and the whole of the minutes of the next meeting in 1707. The top of the third page of these ancient records (the whole of which are in good preservation, except the lost leaf) exhibits the following broken sentence—"de Regimine Ecclesiæ, which being heard was approved of and sustained. He gave in also his Thesis, to be considered of against next sederunt.

Sederunt 2°. Sobris 27°.

Post præces sederunt
Mr. Francis McKemie Mod'r.
Mr. Jedediah Andrews } minis'rs.
Mr. John Hampton }

Mr. John Boyd performed the other parts of his Tryals vizt. preached a popular Sermon on Jn°. 1. 12, defended his Thesis, gave satisfaction as to his skill in the languages and answered to extemporaneous questions: all which were approved of and sustained.

Appointed his ordination to be on ye next Lds day ye 29° Inst. which was accordingly performed in the publick Meeting house of this Place, before a numerous Assembly. And the next day he had ye Certificat of his Ordination.

At a Meeting of the Presbytery held at Philadelphia March 22d 1707—

Post preces—sederunt Mrs John Wilson, Jedediah Andrews, Nathaniel Taylor, George Mcnish Mints. Joseph Yard, William Smith, John Gardener, James Stoddard, Elders.

Master John Wilson by plurality of votes was chosen Moderator,

Mr. George Mcnish was chosen clark to the presbytery.

This day a letter sent by Mr. Samuel Davies to the Presbytery was presented to them, it being moved by one of the members that the letter might be read, it was accordingly read and considered. And Mr. Davies his reasons for excusing his absence from this and the preceeding meeting of the Presbytery were not sustained by the Presbytery.

Ordered that the next dyet of the Presbyterie be held upon Thursday, at four a clock in the afternoon.

Mr. Francis McKemie and Mr. John Wilson were appointed to preach upon Thursday, upon ye subjects appointed them at the last Presbytery fr: Heb. 1: 2: x: v. by way of exercise and addition.

March 25 post preces sederunt Mr. John Wilson & ——

This day Mr. Francis McKemie & Mr. John Wilson delivered their discourses according to appointment and were approved by the Presbytery.

Ordered, that a letter be write and sent to Mr. Samuel Davies in the name of the Presbytery by Master John Wilson, requiring him to be present at our next meeting in this place.

Appointed that the letters sent from the people of Snow hill in Somerset be read before the Presbytery.

The letters were accordingly read and their contents considered by the Presbytery.

And whereas the foresd people do by their representatives and letters earnestly address the Presbytery for their joynt concurrence and assistance in presenting their call to Mr. John Hampton, that he may undertake the work of the ministry among them as their settled minister and pastor,

Ordered by the Presbytery, that the call sent to Mr. Hampton by the foresd people, and also the other paper containing their subscriptions for his encouragement to undertake the work of the ministry among them, be given to Mr. Hampton to peruse and consider, which accordingly were given him.

Ordered, that whereas Mr. Hampton, after his receiving the call to him &c, from ye people at Snow hill, gave several satisfactory reasons why he could not at this time comply with it, that the sd Mr. Hampton may have the call and ye papers of subscriptions retained in his hands, for further perusal till the next Presbytery.

Ordered further on this affair, that a letter be sent in name of the Presbytery to the people of Snow hill, to encourage their endeavours for a settled ministry among them, and that Mr. Nathaniel Taylor write the letter expressing the mind of the Presbytery, which was accordingly done.

Appointed that the Presbytery meet thereupon at ten oclock, and that Mr. Andrews and Mr. John Boyd prepare some overtures to be considered by the Presbytery, for propagating religion in their respective congregations. &c

Church" *did*, from the first, "formally and publickly adopt a particular confession of faith, and ecclesiastical constitution." 1. Because it was most natural and proper that they should do so, and they were men of sense and discernment. We cannot easily conceive how they could have framed the first minute of their book of records, without stating the *motives* and *principles* of their association, and *the kind of ecclesiastical order* or *church government* to which they meant to adhere. They were in the midst of other denominations—Quakers, Swedes, Episcopalians, and Roman Catholicks—and they were now giving the first form and order to a religious denomination, different from them all. They could hardly forbear, as we apprehend, to state at the outset, the discriminating features of that platform of religious faith and church polity which they preferred, and purposed to maintain. 2. It was an age in which creeds and confessions were in great use and estimation, and "the venerable men who founded the Presbyterian Church" wanted neither the courage nor the zeal to avow to the world what they believed, and by what rules they intended to act. 3. Their proceedings from the very first show unequivocally, that *Presbyterianism* of the strictest kind, and in all its extent, was the system which they had in fact adopted, and by which they resolved rigorously to abide. To suppose that they acted thus, without having made any declaration when they associated that thus they would act—that the faith and order of the Presbyterian Church, as it then existed in Scotland and Ireland, was to be their standard, seems to us highly improbable. The Scottish Presbyterian system, as it is exhibited in the collections of Steuart of Pardovan, appears to have had their entire approbation, and so far as their local circumstances would permit, to have been the example by which they resolved to shape their proceedings. Some evidence of this is apparent in the note which we have submitted to our readers; and whoever will carefully peruse,

March 26 post preces sederunt ye Moderator &c.
Ordered by the Presbytery that Mr. Andrews & Mr. McKemie write to Scotland to Mr. Alexr Coldin minister of Oxnam [afterwards called Oxom] of the Presbytery of * and to give an account of the state & circumstances of the dissenting presbyterian interest among the people in and about Lewis town, and to signify the earnest desyres of that people for the sd Mr. Coldins coming over to be their minister. And that Mr. McKemie make report of his diligence herein against the next Presbytery.
The Presbytery appointed Mr. John Wilson to write to the Presbytery of * to the effect foresd, & to make report of his care herein against the next Presbytery.
Overtures proposed to the Presbytery & agreed upon for propagating the interest of religion.
First, that every minister in their respective congregations read & comment upon a chapter of the bible every Lords day, as discretion in circumstances of time and places will admit.
Second overt, that it be recommended to every minister of the Presbytery to set on foot & encourage private christian societies.
Third overt: That evrey minister of the Presbytery supply neighbouring desolate places, where a minister is wanting & opportunity of doing good offers.
The Presbytery do appoint Mr. Jedediah Andrews & Mr. Nathaniel Taylor to prepare a presbyterial sermon each of them, to be delivered against the next Presbytery. Mr. Andrews to discourse from Heb: 1 chap: 3 v: the first, and Mr. Taylor from latter part of the verse.
Appointed the Presbytery meet upon the first Tuesday of April 1708 at Philadelphia, and this meeting was concluded.

* This blank is in the minutes.

as we have done, the whole of their records till the formation of a Synod, will find this evidence much augmented. 4. The whole of the original associates, with the exception of the Rev. Jedediah Andrews, who was from New England, were, so far as we have been able to ascertain, Scotch and Irish Presbyterians, who had, in their native lands, adopted the Westminster Confession of Faith, Catechisms, and Directory for worship; and who, as they actually and immediately took those formularies as the basis and guide of all their proceedings, can scarcely be supposed not to have declared that they would do so, at the time of forming the association. 5. In a letter officially addressed by the presbytery to the Synod of Glasgow in 1710, the reason for this address is expressed in these words—"knowing none so proper to apply unto, and repose our confidence in, as yourselves, our reverend brethren of the church of Scotland, whom we sincerely honour and affectionately esteem as fathers." If the Presbytery had not *in form*, as well as in fact, adopted the formularies of the Scotch church, we think they would hardly have used this language; for by this time the actual state of things in the Presbytery was pretty well understood in Scotland. 6. It appears that they had some standard of orthodoxy, by which they examined candidates both for licensure and ordination. The trials for ordination, or second trials, as they were then commonly called, are thus recorded in the case of Mr. Wotherspoon —"having received his exegesis on a question, *de sanctorum perseverantia*, taken an account of his skill in the original languages, and likewise his attainments and orthodoxy in theological matters, to their satisfaction, did, on the thirteenth day of May, 1714, set apart the said Mr. Robert Wotherspoon unto the work of the ministry"—Some record, equivalent to this, was regularly made at licensures and ordinations. That "Orthodoxy in Theological Matters" was at this time, and by this presbytery, judged of by the Westminster Confession and Catechisms, cannot be questioned. 7. There is one record in which a CONSTITUTION is distinctly recognised, and a voluntary submission to it is stated, as the condition on which a member was received. This seems to us all but decisive of the point in question. The case was this. A congregation of religious worshippers appears to have been formed in Woodbridge, N. J., before the presbytery was organized. As early however as 1708, they came under the care of the presbytery. But the Rev. Nathaniel Wade, who had been for some time their pastor, and who appears to have been a Congregationalist from New England, did not, at first, join the presbytery—He eventually became a member in 1810. But he had ever been, as he himself once confessed to the presbytery, "a bone of contention among the people." Professing to be sensible of this, he at length voluntarily proposed "that he, by the consent of the presbytery, would cheerfully demit and resign up all pastoral relation to the whole people of Woodbridge, heartily wishing that they may unite in calling another minister." The presbytery, greatly gratified by this proposal, "declared that they did heartily concur with him in it, and accept of it as a truly proper and Christian expedient"—dissolved the pastoral relation between the people of Woodbridge and Mr. Wade; but appointed him "to supply during the vacancy." Mr. Wade, however, immediately on his return to Woodbridge, pursued his former obnoxious course; and at length formally recanted the resignation of his pastoral charge

made to the presbytery, and opposed the settlement of another pastor. Preparatory to a solemn suspension of Mr. Wade from the exercise of his ministry in Woodbridge, the presbytery formed the longest minute which is found in their records, a part of which is as follows—"Whereas for these several years we have endeavoured to accommodate the differences between Mr. Wade and the people of Woodbridge, after some time, at his own proposal, *we admitted him as a member of our presbytery, and he submitted himself willingly to our Constitution*, which we hoped would have been effectual for the taking away these unhappy divisions, but to our sad disappointment we have found them continue and rather increase." Here was a Constitution made known and adopted—Could this be done in some verbal conversation only? If not, there must have been something in writing, on the missing pages of the old records, for nothing that remains can be called a Constitution. 8. There is documentary evidence, that some years before the adopting act of the Synod in 1729, in one presbytery at least, that of New Castle, a regular and formal *subscription* to the Westminster Confession of Faith was required of all who received license to preach the gospel in that presbytery. From the records of the presbytery now before us, we transcribe, from a page set apart for the purpose, the following items—"I do own the Westminster Confession of Faith as the Confession of my Faith—Sic subscribitur—Will. M'Millan—at White Clay Creek, Sept. 22d, 1724." "I do own the Westminster Confession of Faith as the Confession of my Faith—Sic subscribitur—Archl. Cook—at the head of Christiana Creek, 7br. 1726." "I do own the Westminster Confession of Faith as the Confession of my Faith—Sic subscribitur—Hugh Stevenson—at the head of Christiana Creek, Sept. 13th, 1726." It farther appears, that a meeting of this presbytery was held at Philadelphia, in 1729, (we presume during the sitting of the Synod) and one day before the passing of the adopting act, we find the following subscription—"At Philadelphia, Sept. the 18th, 1729—I do own the Westminster Confession of Faith, before God and these witnesses, together with the Larger and Shorter Catechisms, with the Directory thereto annexed, to be the Confession of my Faith, and rule of life and manners, according to the word of God"—Sic subscribitur—John Tennent."

From the statement now before the reader, we think, as already intimated, that *the strong probability* is, that at the first meeting of the original presbytery of Philadelphia, and as the basis of union and future action, there was a formal and written declaration that the Westminster Confession of Faith, Catechisms and Directory for worship, should form the Standards, or Constitution, of the ecclesiastical body then established; and consequently that the statement of professor Miller in regard to this point is not correct. If it be asked, why did the Synod think it necessary to pass the declaratory act of 1729, if, according to our opinion, the same thing had been done by their predecessors *ab initio?*—we think the question is easily answered. The original presbytery had become so large, that in 1716 it was divided into the four presbyteries mentioned by professor M., and a Synod was formed of the whole. When these presbyteries came to act *separately*, they did not act *uniformly*, in regard to the point in contemplation—Of this there is *inferential* evidence of a conclusive character, in the records of the Synod. We have seen that the presbytery of

New Castle, following, as we think, the example of the mother presbytery, formally adopted the Westminster Confession, Catechism, and Directory. Whether this was done in any other of the three remaining presbyteries we have not ascertained—probably it was. But that it was not adopted in *all*, is clear from the controversy which arose, and of which professor Miller gives an account. Congregationalism, brought in by the members who came from New England, prevented the explicit adoption of the Westminster Confession in the presbyteries in which these members formed a majority, or a considerable part. This gave great dissatisfaction to the strict Presbyterians. Collectively taken they were still a considerable majority, they were ardently attached to the Scotch Forms; they knew, as we believe, that these were the basis of the original association, and were still the Standards in a part of the ecclesiastical bodies composing the Synod, and they thought it both reasonable and highly important that they should be so in the whole. Hence their zeal for an adopting act of the entire Synod, which after some years of controversy they obtained.

(To be continued.)

Literary and Philosophical Intelligence, etc.

From the Christian Observer for the months of April and May last, we extract several of the first articles for this department of our work the present month. The first article contains information which would have been of use to ourselves if we had received it sooner. It may be of use to others.

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American packets are frequently sent to us (generally newspapers or reports of societies) directed to be delivered free of charge at our publisher's, but which the parties who undertake to convey them drop into the Liverpool Post-office, whence they arrive in London with a postage of from eight or ten shillings, to two or three pounds. A single newspaper, or penny-tract, wrapped in brown paper, is sometimes charged fourteen or fifteen shillings. Such packets we are obliged to decline taking in; and we fear that some of our trans-Atlantick correspondents, in consequence, blame us for supposed negligence in not noticing their favours which are lying useless in the post-office waste-room. We conjecture that among these returned packets are several Temperance Society and Colonization Society Reports; but the London Post-office will not allow any clue to the contents of such a packet without the payment of the postage; and has even the meanness to seal up the ends, lest the party should see that it is only an old newspaper, or something not worth taking in at so heavy a cost, and thus decline receiving it. It were surely but fair in such cases to allow the party to know what are the general contents of a packet thus heavily charged; whether letters, newspapers, a pamphlet, or a deed and valuables, &c.; and then to leave him to take it or not, as he sees fit. It is an extortion unworthy of England to charge heavy sums, at per ounce, for wrappers and packthread, which foreigners, ignorant of our Post-office regulations, lavish as freely as if they were sending by an errand cart. We should not have said so much upon so trifling a matter, were it not that it operates as a literary and religious embargo between countries which ought to rejoice in cultivating a mutual friendship. The American Post-office circulates pamphlets, &c. for a few cents, to a distance of two thousand miles; while in our small island every thing beyond a sheet of paper is charged with a prohibitory postage. Our American friends who carelessly drop huge parcels into English Post-offices will be astounded to learn that the charge from Liverpool to London is 3*s.* 8*d.* per ounce, 2*l.* 18*s.* 8*d.* for a pound weight, and a large octavo volume weighs several pounds. The whole system is preposterous. A large double newspaper, in virtue of four-pence stamp-duty, pays nothing in postage; whereas the same paper, if inclosed, would pay, in many parts of the island, more than its weight in silver.

Among the valuable curiosities in the British Museum, is a copy of Luther's German Version of the Bible (the last edition superintended by himself), printed

in 1541. It was purchased for the Museum for 255*l.* at the sale of Mr. Hibbert's Library, a few years since. It contains the autograph of Luther himself, and also those of Bugenhagin, Melancthon, and Major, the fellow-labourers of Luther in the great work of the Reformation.

Bishop Warburton says in one of his letters to Bishop Hurd: "Take a plain man with an honest heart, give him his Bible, and make him conversant in it, and I will engage for him that he will never be at a loss to know how to act agreeably to his duty in every circumstance of life. Yet give this man a good English translation of Aristotle's Ethicks, one of the most complete works for method in its kind, and by the time he has got to the end of it I dare say he will not understand one word he has been reading."

Mr. Irving has been deposed from the ministry by the presbytery of Annan. The chief of the allegations in the charges against him, was his perilous statements respecting the person of our Lord. He urged in substance in reply, that he did not consider our Lord's nature as peccant but only as peccable; but there cannot be a shadow of doubt that his whole theological system is at utter variance with the doctrines of the Church of Scotland, under whose authority he exercised his ministry, as, we lament to say, it is with a higher and infallible standard.

A new brotherhood of Knights Templars are trying to revive in Paris the absurd mummeries of the dark ages. They lately came to mass clothed in white tunicks ornamented with red crosses, with plumes on their heads, and large swords in their hands, as if they were on their march to vanquish the Saracens. To what purpose this phantasmagoria in the nineteenth century? Do they hope that either Popery or chivalry will gain converts by these absurd exhibitions?

English Protestants in the present day, who view the doctrine of purgatory in an abstracted form, apart from the jugglery and practical absurdities with which it has ever been inseparably connected, can scarcely estimate the magnitude of its evils. We discern these more graphically when we read such statements as the following, which was stuck up three or four years ago in the churches of Madrid. "The sacred and royal bank of piety has relieved from purgatory, from its establishment in 1721, to November 1826,

1,030,395 souls, at an expense of	£1,720,437
11,402, ditto, from November, 1826, to November, 1827 .	14,276
1,041,797	£1,734,703

"The number of masses calculated to accomplish this pious work, was 558,921; consequently, each soul cost one mass and nine-tenths, or thirty-four shillings and fourpence."

It would be impossible to imagine any thing more exquisitely absurd if it were not most basely fraudulent, than such a pretended balance-sheet drawn up with all the accuracy of a hospital cash-account, or a Bible Society's Annual Report. It is no wonder that Roman Catholicks found ample funds to support missions, if their reports could detail facts like these. Protestants can only enumerate the number of their missionaries, schools, catechumens, and communicants, with such hopeful facts as may have occurred within their earthly knowledge of penitent inquirers, consistent converts, and dying believers; but what a peg for a Bible or Missionary Society speech would be a resolution to the following effect: "Moved by —, and seconded by —, and resolved unanimously, that during the last year, by means of the Society's labours, 14,276 souls had gone to heaven at an expense of 34*s.* 4*d.* each." The newspapers, last year, mentioned a late Spanish law-suit, in which the heirs of a rich man sued the church for the recovery of moneys paid under the will of the deceased, to purchase at the fair market price, twelve thousand masses for his soul; whereas the priests, though they took the money, objected to the labour, and the Pope, at their request, abridged it, pronouncing that twelve masses should be as beneficial as twelve thousand. The Council for the Church, in answer to this allegation of non-performance of contract, produced the Pope's certificate, that the soul had been delivered by the efficacy of those masses, and that value being thus received, there was no breach of contract. This argument, we presume, gained the cause; but it does not seem to have occurred to either party to follow out the inference, which is, that if one mass will do, there is no use in paying for so many, and that Popery is in this, as in other respects, the grossest impostor which the world has ever produced. Would that the publication of such facts as the above, would put Protestants upon their guard against the seductions of a superstition which is said to be making many converts in our highly favoured land.

It is common in Germany, and causes no ridicule, notwithstanding the prevalence of Neology and Infidelity, to impose baptismal names; such as were, not with perfect justice, or even accuracy as to the fact, made a ground of reproach to the English Puritans and Parliamentarians. For example: Trangot, trust in God; Gotlib, love God, Theophilus; Gottlob, praise God; Leberecht, live uprightly; Fridrich, Frederic, peaceful, Irenæus;

Gottfried, Peace of God, Godfrey; Gotthilf, help from God.

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A friend has kindly favoured us with the following interesting paragraph.

People who are not in the habit of looking into statisticks are not aware of the vast disproportion in the density of the population between the different sections of the United States. New England is far more densely settled than any other section of the country. In fact, the population of Massachusetts which, in this respect, far exceeds that of the other New England States, presents a greater number to the square mile than many of the countries in Europe, even including some of those which have for centuries been considered populous kingdoms. Spain, for instance, has an average of but *sixty-three* individuals to the square mile; Scotland but *seventy-one;* Denmark but *seventy-six;* while Massachusetts has *seventy-eight.* We subjoin a list of the several states of the Union, with the number of inhabitants to the square mile in each respectively, viz:

Massachusetts has 78 to the square mile; Connecticut, 63; Rhode Island, 62; New York, 44; New Jersey, 38; Delaware, 38; Maryland, 32; Pennsylvania, 29; New Hampshire, 28; Vermont, 28; Ohio, 25; South Carolina, 18; Virginia, 17; Tennessee, 17; Kentucky, 16; North Carolina, 15; Maine, 12; Indiana, 10; Georgia, 9; Alabama, 6; Louisiana, 5; Illinois, 3; Mississippi, 2; Missouri, 2.—*Boston Atlas.*

The Ailantus *glandulosa* is an ornamental, or timber tree, a native of China, of recent introduction into our country. It is frequently known by the name of the *Tree of Heaven*, probably from its rapid and tall growth. For planting in streets and parks it has already become popular. We have seen at Providence, (where we believe it was first introduced,) and at Philadelphia, trees that have been planted out eight or ten years, which are generally and greatly admired. They have also been more recently, but extensively, planted about New York. The Ailantus was introduced into the Albany Nursery about six years ago, where it withstood the severe winter of 1831-2, and where it has since been extensively multiplied. The growth is very rapid, often ten feet or more in a season, in young trees. The leaves are large, resembling much the sumac, unequally pinnate, with foot stocks from one to three feet in length; and it has numerous green flowers in a terminate pedicle. The flowers are monœcious, and it is not known that the female plant is yet among us. The tree grows well upon a poor soil, particularly if it is calcareous. The wood is hard, heavy, glossy like satin, and susceptible of a very fine polish.—*Genesee Farmer.*

Large Apple Tree.—There is at present standing in Duxbury, county of Plymouth, an apple tree remarkable for its age, size, and fruitfulness. This tree is over forty feet in height, branches very wide, spreading and large; the circumference of the trunk, eight inches from the ground, is sixteen feet; and four feet from the ground it spreads into two branches, one of which is nine feet in circumference. These again spread, the larger into three, the smaller into two branches, each of which equals an ordinary apple tree in size. It covers with its branches a space of ground thirty-one paces in diameter. In its most fertile days, it bore seventy-six bushels of apples for winter use, and not many years since, the fruit made ten barrels of cider, besides thirty bushels for the cellar. Its ascertained age is near one hundred years. It still is quite productive and sound, the upper and lower branches bear alternately. The fruit is of a pleasant sour, rather tender, but keeps well all winter.—*New England Farmer.*

Egyptian Newspaper.—A journal is now published at Alexandria, under the title of *Miszer Wekaiesi* (Egyptian News). The vignette of this paper, in opposition to the Ottoman Crescent, presents half a sun, shising forth from behind a pyramid, on the side of which stands a flourishing young palm tree. On the left of the vignette are these words:—"Printed at the office of the *Divan of Events* in the Royal Castle." This paper, which is in the Arabic and Turkish languages, gives no political news, but is confined to civil and military subjects, which have merely a local interest.

Expedition in Travelling.—A gentleman who left Germantown on Thursday morning, taking the rail road line from Philadelphia to New York, reached that city in time for dinner, staid two hours there, and reached Newport, (R. I.) the next morning. After a stay of six hours he returned to New York, and spending two hours again in that city, reached Philadelphia in season to take an early afternoon trip on the Germantown road to meet his family, Friday being the only day on which he had been separated from them. The distance travelled is about 525 miles.

A Curious Fact.—A letter from Wheeling says—"Another circumstance which I consider a singular one, never having seen it mentioned as having taken place any where else, is that the martins, and even the domestick pigeons left us during the prevalence of the disease—[Cholera] they are now [14th ult.] returning, which I take to be a good omen. Was this in-

stinct, or what other cause induced them to abandon their friends?"

City of London.—London measures seven and a half miles in length, from east to west, by a breadth of five miles from north to south. Its circumference, allowing for various inequalities, is estimated at thirty miles, while the area of ground it covers is considered to measure no less than eighteen miles square.

A trader in bees, during the last month, carried safely several boxes of hives from Kennebeck, in Maine, to Quebeck. He travelled during the night, and set his bees out during the day to feed and continue their work, which they did with their usual activity and regularity.

Interesting Fact.—Comparative length of life of drunkards and sober men. During the last six months thirty-eight adults have died in the Boston Almshouse. Of these twenty-nine were intemperate drunkards, and their average ages, thirty-eight years. It is believed that the other nine had lived sober lives, and their average ages were seventy-one years.

Wyoming Monument.—On Wednesday last the corner stone of the Wyoming Monument was laid, and it is said that eighty skeletons have been found, and were placed within the monumental sepulchre. There is scarcely one that has been examined but presents the marks of the tomahawk on the head.

Moravians.—The latest statement of the Moravian brethren makes the whole number of their sect, dispersed over the globe, to consist of not more than 16,000 members. Notwithstanding this, they maintain 127 missions for the conversion of the heathen, at an annual expense of $60,000, £9000.

Religious Intelligence.

RETURN OF REV. MR. PINNEY FROM AFRICA.

While a number of ministerial brethren were coming together at a weekly prayer meeting, in the study of the editor, on Monday morning the 8th inst. Mr. Pinney entered among them. Our surprise at seeing him was great; and our pleasure in conversing with him since, has not been small. He arrived on the evening of the 6th, (Saturday) and although he had preached in the Northern Liberties of the city on the previous day, we had supposed him to be still in Africa, till he approached to take us by the hand.

Mr. Pinney states that he left Liberia just after the commencement of the rainy season—He found, upon calculation, that his expenses, if he should remain idle there, (as all are compelled to do while the rainy season lasts) would more than equal the expense of a voyage to Philadelphia. He therefore believed that he could in no way so well serve the mission in which he is engaged, and to which he feels an unabated attachment, as by coming to this country, and here spending his time during the rainy season on the African coast, in the service of the Board under which he acts—intending to return as soon as the periodical rains at Liberia shall cease. For ourselves, we consider this movement of Mr. Pinney as a new instance of his zeal and devotedness, and of his discernment and prudence also. It was our opinion, which we expressed to him in a letter after the death of Mr. Barr, that he ought not to go to Africa without a fellow missionary. But he had made all his arrangements for the voyage, and thought it his duty to proceed. He has gone; he has seen the country; he has made an excursion into the interior, as far as a native prince, through whose country he had to pass, would permit him to proceed; he has acquired much useful information; and he has been acclimated, so far as this can be effected by passing happily through two turns of the country fever, which he represents as by no means so terrifick, since the right method of treating it has

been ascertained, as it was supposed to be, and in fact was, when the first emigrants arrived at Monrovia.

Mr. Pinney left Philadelphia this morning (July 9) for Princeton. He hopes there to obtain a fellow labourer, perhaps more than one. Subject to the direction of "*The Western Foreign Missionary Society*," he hopes to travel and preach pretty extensively in the Presbyterian church, and to be instrumental in awakening the attention, stimulating the zeal, and prompting the liberality of the members of this church, in the sacred and most interesting duty of sending the gospel to the heathen. He can now speak of what he has seen, and testify of what he has known, in a short experience of the missionary life. We earnestly hope that he will not only be successful in obtaining missionary coadjutors for the evangelizing of some of the dark parts of the great continent of Africa, but in stirring up extensively a missionary spirit in our beloved church. May the Lord whom he serves, and whose command to "go into all the world and preach the gospel to every creature" he is desirous to see fulfulfilled by himself and by others, prosper his labours and crown his efforts, both at home and abroad, with an abundant and glorious success.

We have not received the "Western Missionary Chronicle" for June, and therefore cannot lay before our readers the details of the Mission to Hindostan, sent out by the Western Foreign Missionary Society, which we intimated last month that we expected to take from that publication, for our present number.

FOREIGN.

It is calculated that at least one third of the population of the world speak the Chinese language. Hence the circulation of the Holy Scriptures in that language is incalculably important, in the great enterprise of converting the world to God. As connected with this object, the following letters, which we take from the "Monthly extracts" for May, of the "British and Foreign Bible Society," must prove highly interesting to the friends of the Bible cause.

From the Rev. Dr. Morrison.

Canton, China, Oct. 29, 1832.

Your interesting letter of June, 1831, did not reach me till July, 1832. I have seen the proceedings of your Anniversary last May, and rejoice exceedingly in the peace of the Society. I am sure the excellent nobleman who presided must have felt delighted on that day, especially when contrasted with the Anniversary of 1831.

We have had more of the Holy Scriptures sent up to China this last season than at any former period; and Mr. Gutzlaff, who has, I believe, written to you, carried a considerable number to the north of China, on the coast, to Corea, and the Loo-Choo Islands. He sent, by the hands of some official persons, one copy to the King of Corea, who, however, declined to accept it.

Mr. Gutzlaff has gone another voyage to the north—which is his third—carrying Bibles, Prayer Books, and Tracts. Thus, I trust, the word of the Lord will spread, and his wondrous works be made known throughout China and surrounding nations. I have the pleasure to state, that the American Churches have taken up the cause of China. Messrs. Bridgman and Abeel were their first missionaries. Mr. Stevens has, a day or two ago, arrived on the coast, in the ship Morrison—named after me, I believe, by its pious owner, Mr. Oliphant, a devoted servant of Christ, and a friend of China: he is of the Presbyterian Church; yet opens his factory in China for the reception of Missionaries from Congregational Churches. Mr. Stevens is sent to preach to seamen in China, and also to study the language for missionary purposes. We have another Chinese Student in Mr. Winterly, who is here for his health, and is acting as Chaplain to the Factory during the absence of Mr. Vachell, who has gone to England on a visit.

The American Christians wish their missionaries to distribute Bibles at American expense; to which, of course, we can

have no objection. Mr. Bridgman and I have consulted about printing an edition of our Translation in China, for his constituents; but have not yet decided on the measure. Thus the means are increasing, by the Lord's good hand upon us; and I trust His hand will work with us, and with my successors in this field of labour.

During the summer, I have employed our lithographic press in printing Scripture-sheet Tracts; most of which Mr. Gutzlaff has taken with him. Mr. Bridgman has also procured a lithographic press, which he intends using in a similar manner.

May the grace of our Lord Jesus, the love of God, and the fellowship of the Holy Spirit, be with us all!

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From the Rev. Charles Gutzlaff.

Macao, Sept. 24, 1832.

I never before addressed the Society; yet under the present circumstances it will be pardonable. You heard of my stay in Siam, and the completion of the Translation of the New Testament: since that, the Lord has opened a great door for the dissemination of his holy word in China.

During the greater part of the last year, I visited, in a junk, the maritime provinces of the Chinese Empire; viz. Canton, Fo-chan, Chang-tong in Pih che le, and Manchow Tartary; and made a beginning with the distribution of the word of life. I entered afterwards into the service of the Honourable East-India Company, and revisited Canton, Fo-chan, and Changtong; saw Ché Keang, and Keang Nan; went over to Corea; and imparted the word of eternal life also to some Japanese, whom we met at Loo Choo, in the harbour of Napa Keang. It will be gratifying to you, when you hear that our Bibles and Tracts have created a great sensation in the Chinese Empire. Wei, the Deputy Governor of Fo-chan and Ché Keang, sent a copy of the Scripture Lessons and our principal Tracts to the Emperor, and recommended him very earnestly to have the doctrines duly examined.

I had the pleasure of presenting his majesty the King of Corea with a copy of the Bible: he refused to accept it, but will have repented of it: but if even this was not the case, his officers have received these inestimable treasures, and the word of God will gain a footing in Corea. I entertain the same hopes of Loo Choo, where a great many Bibles and Tracts were scattered amongst all classes: and as I ought to have the faith of a mustard-seed, I humbly hope that the word of God which we gave to the Japanese will bring forth fruits in abundance. In China, no remark was made upon the free distribution of the Gospel: there was no open interference of the Government, neither has the Emperor expressed his displeasure. Thus I consider this empire more accessible than many other heathen countries; and you will not wonder at my going to make a third trial. I know very well the risk I run; but also the Lord's saying, "He that loses his life for me shall find it." Should I doubt to embark in the most dangerous undertaking, as long as the mighty Saviour opens the door, which nobody can shut?

In faith on Him, who has begun the glorious work, I may say, that we very soon shall want about 10,000 copies of the New Testament, for distribution in Cochin China, Tonquin, Hainam, Maritime China, Manchow Tartary, Corea, Satsuma, and Loo Choo. Please to give me some account of the Manchow Translation, of which I have seen the Gospel of Matthew.

I deeply regret that the Indo-Chinese Translations are not yet printed; but as we wish to visit some parts of Eastern Siam and Cambodia, we shall try to get at least one Gospel printed, in order to make a feeble beginning in both the Siamese and Cambodian.

I humbly recommend this work to your special prayer. Oh that China might live before God!—that that hateful prejudice of Christians, that nothing can be done in China itself, might vanish!—that God migh reveal His glory!

SANDWICH ISLANDS.

EXTRACTS FROM THE COMMUNICATIONS OF THE MISSIONARIES.

Kailua, on Hawaii.

We have been sensible for some time that the number of inhabitants on this island is on the decrease. There is an almost constant moving of the people to the leeward islands, especially since the removal of the governor (*Kuakini*) to Oahu. Some leave by order of the chiefs, and others go on their own responsibility. At a late census of this district (Kona) the number of inhabitants fell short of thirteen thousand. The whole number in the island is not yet fully ascertained.

This decrease in the number of inhabitants has, of course, had some influence in lessening the number in our congregations on the Sabbath. The decrease, however, is not great. Our place of worship is generally well filled on the morning of the Lord's day. In the afternoon our congregations have uniformly been smaller than in the former part of the day. This difference in the number, who attend morning and evening, is not, however, confined to this station, it is more or less true at the other stations in these islands. The public

services of the holy Sabbath are too tedious for those who do not engage in them with all the heart. The truths of the gospel have lost the charm of novelty, and they have no longer the power to arrest the attention of those whose hearts neither love nor design to practise its holy requirements. The restraints of God's law, and the duties enjoined in the gospel are what the unhumbled sinner does not relish, and he would rather spend his Sabbath in sleep, or in listless indifference, than to go to the house of God and be told of his state, and character, and future prospects. The gospel, if it does not soften, serves to harden the heart. Wherever it has been published it has proved a savour of life unto life to some, and of death unto death to others. And why should it have a different effect here? The human heart is substantially the same in every age and in every nation. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." And it will remain in this hostile posture, till it is subdued by the Spirit of God. Did we depend on an arm of flesh, or on an eloquent tongue for success in preaching the gospel, we might well despair. But we are assured, that it is not by might, nor by power, but by the Spirit of the Lord. It is on his living agency that we depend for every real convert to the Christian faith. To him we look for strength to preach and to render the word effectual to the conversion of souls.

Notwithstanding the diminished interest which some manifest in listening to the preaching of the gospel, the number of attentive hearers is gradually increasing, and we devote two half days in a week to giving private instruction to serious inquirers, who come to our houses for that purpose. We would not, however, be understood to imply that there is any thing like a general revival of religion.

The members of the church generally appear well and are active. Of the four who had been suspended for misconduct when we last wrote, two have been received again, having given evidence of sincere penitence. Fifteen were baptized and received to the church in February last, and twenty-six now stand propounded.

At the examination of the schools in this vicinity in February last there were in all three thousand and four hundred scholars. Of these, twelve hundred were able to read with facility in any of our printed books; some were able to read by spelling out their words; but the greatest part were in their first lessons. The Sabbath school continues much the same as when we last wrote. It contains the greater part of the congregation, and we hope much from it. It is under the superintendence of Mr. and Mrs. Bishop. In the evening of the Sabbath a prayer-meeting of the teachers is held to supplicate the influences of the Holy Spirit upon the school.

The assignments to this station in translating the Scriptures have not been completed. The first book of Samuel has been translated and a part of the second, and the Gospel of Matthew revised; and translations of Fowle's Arithmetic and Colburn's First Lessons are completed, and nearly ready for the press. We hope ever to be able to report some progress yearly, though it be but little. We desire to proceed onward, till the entire word of God is in the hands of the people. But the business must proceed slowly, partly from the nature of the work itself, and partly from the want of suitable helps. In all our labours and trials we need more of the Spirit of Him, who went about doing good.

[*Messrs. Thurston and Bishop, May 7, 1832.*

Kaawaloa, on Hawaii.

You will doubtless have been informed before this reaches you, of the death of Naihe, the beloved chief, who resided at Kaawaloa. He had been ill about ten days, but no one supposed him dangerously so, as he was about, and able to do some business, till on the morning of the 27th of December, when he was suddenly seized with a paralytic affection, and from that time deprived of his speech and the use of his left side, till his death on the morning of the 29th, about forty-four hours after the attack. "Blessed are the dead who die in the Lord." He was greatly beloved by his people. His removal is certainly a very great loss to the nation, and especially to this island. He was a firm and steady supporter of good morals and religion. As a magistrate, he was decided. The transgressor of the laws was detected and brought to punishment; for he bore not the sword in vain. His authority and example had a very great, as well as a very good influence on the minds of the people in bringing them to the house of God on the Sabbath. He was a constant attendant himself. It will not be thought strange, therefore, that those who were influenced merely by the authority and example of a chief to attend the public instructions of the sanctuary, should on the removal of such influence, be less inclined to attend. This was the fact for some time subsequently to the death of Naihe. The congregation on the Sabbath was less numerous, and a less interest was generally manifested, in other religious meetings than formerly. The present state of things at that station, we are happy to say, is highly encouraging. The health of Mr. Ruggles for two or three months past, has been better than it had been for as many previous years, so that he is able

to perform important labours in superintending schools, instructing a school of teachers himself, and conducting religious worship on the Sabbath during our absence.

[*Messrs. Thurston and Bishop, May* 7, 1832.

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We have sought for health from one extent of the Sandwich Islands to the other, and have found no place so favorable as Kuapehu. It is not quite so cool here as at Waimea, but it is comfortably so, and the air less subject to dampness. The chiefs and people have nearly all left the shore, and built them houses near us. They have also built a convenient meeting house 144 feet by 50, which is well filled on the Sabbath. Hawaii feels the loss of Naihe, but we have good reason to think that though the loss to us is great, it is infinite gain to him. His widow, Kapiolani, is still with us. She is a precious sister, a burning and a shining light in the midst of her benighted countrymen. The chief desire of her soul seems to be the conversion of sinners, and she is always ready for every good word and work. Our church contains between 70 and 80 members, the most of whom, as regards their outward appearances, adorn their profession. One member is under censure.

Our Sabbath school has over 400 scholars, and is in an interesting state. The scholars all commit their verse a day, according to the system. The common schools which come under the influence of this station are 60 in number, and contain about 6,000 learners. We feel very happy after being so long alone, in having associates stationed with us; and we hope with the new strength they give us, to do much more for the schools and for the people generally, than we have hitherto been able to do. At present I have a school of 50 scholars, the greater part of whom are teachers, whose studies are geography, arithmetic, and reading the Scriptures, Mrs. R. has also day and evening schools of about 40 adults in the same studies.

Mr. Ruggles, Sept. 19, 1832.

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Hilo, on Hawaii.

In regard to the great subject of preaching the gospel we are able to state, that having received grace from on high the word is regularly preached. The morning service on the Sabbath is fully attended, though the congregation is perhaps less than it was the last year. The cause of the diminution is not clear to us. Perhaps it is one among other indications that that reverse of affairs is about to take place, which has ever been expected both by the missionaries in this field, and by our friends in Christian lands. The afternoon service is not so well attended as the morning, though the congregation if compared with those in America would be called an overflowing one. At four o'clock we have a Bible-class which is well attended. The lesson is the verses for the Sabbath school the week following. The teachers of the Sabbath school constitute the class. After repeating the verses, they are questioned in respect to the meaning, and receive explanation where it is needed. Afterward such remarks are made to the multitude present as naturally suggest themselves from the portion of Scripture explained.

We have a Sabbath school of about 350 scholars. They are divided into classes of 12. Most of the mission family usually attend, and after the teachers have explained the lesson, one of our number questions the whole school. The scholars seem interested, and we are encouraged.

Wednesday afternoon, instead of being devoted to a lecture as formerly, is now occupied in reviewing the sermons and Bible class lessons of the preceding Sabbath. The readiness with which the people answer questions proposed to them, shows a very encouraging attention to the preaching of the gospel. The expectation of being questioned upon what they hear on the Sabbath leads them undoubtedly to listen with more attention than they otherwise would do. The Wednesday exercise is about as fully attended as the afternoon service on the Sabbath. The monthly concert and other meetings for prayer complete the public means of grace, which we have hitherto used for the salvation of this people.

You will perceive that the meetings of an exclusive character, open only to persons of certain moral qualifications, have been discontinued. Their influence, we found, was to foster pride and self-righteousness. We have reason to fear that many individuals in these associations have relied upon their membership, more than upon Jesus Christ, for the salvation of their souls. The meetings undoubtedly were a source of much improvement to the people, but we believe that the same benefits may be secured by other meetings which are not liable to the same objections. At present all our meetings are equally open to the moral man and the vilest sinner. Our principle is, when the gospel is preached let every man attend who has a soul to save.

In respect to the eagerness of the people to obtain the Scriptures, we would state, that it is such as to encourage us, though by no means such as you may suppose. With a few worthy exceptions, the people are vastly more anxious for this world's goods than for the word of God. When we say there is an encouraging sale of books, you must remember we speak comparatively, and in reference to a *heathen* people.

[*Messrs. Dibble and Lyman, Oct.* 10, 1832.

Missionary Herald for July.

IRELAND.

A controversy is going on in our country between Protestants and Papists. We recommend to all our readers, who wish to know the real merits of the opposite system of Protestantism and Popery, to peruse attentively the following article, and judge by our Saviour's rule, "By their fruits ye shall know them." Let it be noted, that by the best estimate that can be made, there are little short of "three hundred" popish priests and friars located in Galway, and the adjacent region—an ample provision for the spiritual instruction of a population of 80,000 souls, if the teachers did not need teaching, as much as those to whom they act as spiritual guides. We take the article from the "Religious Intelligence" contained in the May No. of the Evangelical Magazine. There is every appearance that the statement in the article is materially correct—The editors of the Magazine, it will be perceived, "recommend attention" to it.

Claims of the Town of Galway upon British Christians.

[We recommend attention to the following extract of a letter sent to the Rev. W. H. Cooper, of Dublin, by a minister who is an eye-witness of the mournful scenes he here describes.]

To the Rev. W. H. Cooper.

My dear Sir,—I beg leave to lay, through you, before the Trustees of Lady Huntingdon's Irish Mission, a statement of the very strong claims of the town of Galway on their attention. No place in Ireland, with which I am acquainted, possesses claims of more appalling interest. The town contains a population of 40,000. Ecclesiastically connected with it, is a district around the town, embracing seven parishes, containing another 40,000. Of the whole 80,000, scarcely 1,000 are professed Protestants, and for the whole there is only one Protestant place of worship, statedly attended by not more, upon an average, than 200, or 250 persons! There are, indeed, five clergymen in the town—the Warden and four Vicars; but even the respectable portion of the Protestants complain that they never receive a domiciliary visit from one of these, except when they specially send for him under domestic affliction. At least two of the clergymen appear to be men of God, and, for any thing I know to the contrary, all five may be evangelical preachers; yet as it respects every practical purpose of a gospel ministry, and every means of real usefulness to the soul, even the Protestants of Galway, beyond the mere hearing of an occasional sermon in the parish church, are in a state of painful destitution.

As to the Roman Catholics—39,000 immortal souls in the town itself, and 40,000 more in the district immediately around it—the darkness which hangs over them, is as marked, as awful, as unbroken, as dreadful in every way, as that which covers Hindostan, Central Africa, or the Chinese empire.

This vast population know nothing, and in every moral point of view, are as far from the gospel—from even the slightest or least possible means of access to it—as almost any heathen tribe in the world! I cannot think of their condition without feeling my heart wrung with a kind of agony. Popery is just as dreadful a thing amongst them at this hour as ever it was in any part of Europe during the dark ages. Wickedness, immortality, profaneness of every sort, abound to an extent the most appalling, and, to any person recently arrived from England, almost incredible. Sins, which the Holy Spirit commands us not to name, are committed here upon so awful a scale, as, if all other proof were wanting, would make the single town of Galway certain evidence of the fearful accuracy of the description John gives in the Book of Revelations, of the unclean woman of Rome. Were there a book descriptive of Irish Popery, Galway would require a distinct, a peculiar, a specific chapter to itself; for Popery here—as to its superstition, the moral debasement of it, its despotic spirit, its utter exclusion of every thing that can be called "light," knowledge, morality, social order, or any thing else, is far other, and far, far worse, than I have observed it to be, at least in any other part of Connaught. I have known Galway, and have somewhat attentively considered it, during two years; and every successive time I have looked at it, or thought of it, I have felt increasing conviction of its deplorable condition, and more and more regret and wonder that so *very*, *very*, *very* little has been attempted for its amelioration. In the town are *four* nunneries, and *five* friaries, and the inmates of these are far fom being inactive: they teach what they call schools, and exert a prodigious amount of influence over the infatuated public mind. How many priests there are, I know not; I have frequently endeavoured to ascer-

tain the number, but could not succeed; a common round computation is, that, including friars, the number is little short of *three hundred*. Three hundred unhappy men! who, generally speaking, are as active in the support of their appalling superstition as most missionaries are in the support of the glorious gospel of the blessed God; and alas! unutterably more successful! It is anguish to think, where there is such a host of willing workmen to labour for what in every way is the destruction—*the destruction of eighty thousand* precious, immortal, woe-begone, perishing souls,—there is not among all that great population, *one* missionary, *one* practical minister of the word of life, *one* Scripture reader, *one* Irish teacher, *one* circulating schoolmaster, or any *one* person whatever, who, in any way, or by any, even the most indirect means, sends or carries the gospel of salvation into so much as *one* Roman Catholic habitation. Great, great, O Lord, is the harvest! I pray thee, I beseech thee, I implore thee, Father of mercies, move, O move thy servants, who have the means of doing so, to send labourers into this wide, great, solemnly important field!

Scripture reading seems clearly the sort of labour of which Galway stands most in need. I have conversed with several influential persons here, as to the practicability of Scripture reading in the town; and, while they agree with me respecting the desirableness, or rather, the necessity of it, they concur in thinking, as respects so many of the population as would fully employ two, or even three readers, there would at the onset be greater facilities and fewer hindrances than in most small towns or country parishes. Though the friends in Galway are few, very few, yet I think it by no means unlikely that if Scripture readers could be had on no other terms, a fair proportioh of even pecuniary asssistance might be contributed towards their support. But, for several reasons, it would be highly desirable that, in the first instance, at least one Scripture reader should be sent hither altogether at the charge of the society employing him, and without any solicitation of local subscription toward the payment of his salary. From offers that have been already made, I should expect that after seeing, during a few weeks, the first reader's operations, a few friends would cheerfully volunteer a subscription of £10 or 15£, or even a larger sum, to obtain the appointment of a second reader.

Permit me, dear Sir, very respectfully, though most earnestly—I would almost say, imploringly—to beg the attention of the Trustees of Lady Huntingdon's Mission, to the statements I have snbmitted, and to solicit, if the proposal can in any way be met by the state of their funds, that they would appoint a reader to this darkest of Irish towns— this neediest and most interesting of the spheres of labour, to which the attention of any body of men labouring for the evangelization of Ireland can well be turned.

View of Publick Affairs.

We take from a daily newspaper the following statement of the latest advices from Europe—We shall afterwards add a few articles of information, derived from other sources, together with some remarks of our own.

Confirmation of Peace between the Porte and the Pacha of Egypt, raising of the Dutch Embargo, Convention between England and France, and Holland and Belgium.

New York, July 8.

By the packet ship Caledonia, captain Graham, from Liverpool, whence she sailed on 1st of June, we have received, says the Standard, Liverpool papers of that date, London do. of 31st May.

The rumoured peace between the Porte and the Pacha of Egypt has taken place. The London Times of 31st of May, commenting on this fact, and the pacification of Holland and Belgium (the terms of which will be found below) says—

It is with the greatest satisfaction that we can announce the pacification of the East, nearly in the same breath that we announced a preliminary treaty for securing the peace of the West. The accounts from Constantinople to the 8th inst. contain an assurance of the concession by the Sultan of those points which the Viceroy of Egypt had originally demanded as the fruits of his conquest, and the conditions of his retreat. His Highness the Sublime Porte could not, indeed, formally enter into a political contract on equal terms with his Highness, the rebel Pacha of Egypt, but he has done every thing in the way of concession which a treaty between equals could be expected to accomplish. He has granted his "imperial benevolence" to his vassal, along with the government of all the countries for which he contended. Of course, the

Viceroy of Egypt having been always accustomed to the language which his late master employs, and being himself in the habit of using the same terms to his inferiors, cannot quarrel with the use of words when he secures the enjoyment of real, substantial, and independent power.

The Satrap of Egypt is now a more potent monarch than the Head of the Faithful, who grants him his pardon and promises him his clemency. He possesses not only the dominions whose resources have enabled him to extend his power, but the whole of Crete, which had been before granted him, and the Holy Land, together with the country and the ports of the Levant, from the limits of Asia Minor to the mouth of the Nile. He has thus obtained sea ports for his navy, a great accession of contiguous territory and population necessary for his permanent security, and a national boundary, easily defended against foreign aggression.

The Times proceeds with severity of remark on the conduct of Russia, and calls upon Western Europe to watch the autocrat with a jealous eye.

The following are the articles of Convention between the Four Powers.

Article I.—Immediately after the exchange of the ratification of the present convention, their Majesties the King of the United Kingdom of Great Britain and Ireland, and the King of the French, will take off the embargo which they have placed upon the ships, vessels and goods, belonging to the subjects of His Majesty the King of the Netherlands; and all the vessels detained, together with their cargoes, shall be immediately released, and restored to their respective owners.

In like manner, His Majesty the King of the Netherlands will revoke the measures taken in his states with respect to the English and French flags.

Art. II.—At the same period the Netherland troops, both of the royal navy and army, at present detained in France, shall return to the states of His Majesty the King of the Netherlands, with their arms, baggage, horses, and other effects belonging either to the corps or to individuals.

Art. III.—So long as the relations between Holland and Belgium shall not be settled by a definitive treaty, his Netherland Majesty engages not to recommence hostilities against Belgium, and to leave the navigation of the Scheldt entirely free.

Art. IV.—Immediately after the exchange of the ratifications of the present convention, the navigation of the Meuse shall be opened to commerce; and until a definitive arrangement be made in this respect, it shall be subjected to the provisions of the convention signed at Mentz, 31st of March, 1831, for the navigation of the Rhine, so far as those provisions may be applicable to the said river.

The communication between the fortress of Maestricht and the frontier of North Brabant, and between the said fortress and Germany, shall be free and without impediment.

Art. V.—The high contracting parties engage to occupy themselves, without delay, about the definitive treaty which is to fix the relations between the states of his Majesty the King of the Netherlands, Grand Duke of Luxemburg, and Belgium. They will invite the Courts of Austria, Prussia and Russia to become parties thereto.

Art. VI.—The present convention shall be ratified, and the ratification shall be exchanged at London in 10 days, or sooner, if possible.

Explanatory Article.—It is agreed between the high contracting parties, that the stipulation relative to the complete cessation of hostilities, contained in article three of the convention of this day, comprehends the Grand Duchy of Luxemburg, and that part of Limburg which is provisionally occupied by the Belgian troops. It is moreover understood, that until the conclusion of the definitive treaty, of which mention is made in the said article three of the convention of this day, the navigation of the Scheldt shall take place on the same footing as before the 1st of November of 1832.

The present explanatory article shall have the same force and validity as if it were inserted word for word in the convention of this day. It shall be ratified, and the ratification shall be exchanged at the same time as those of the said convention.

In consequence of the foregoing Convention an Order in Council, taking off the Dutch Embargo was published in a supplement to the London Gazette of 29th May.

ENGLISH AFFAIRS.

A long debate took place in the House of Lords on the 30th May, on the subject of the Abolition of Negro Slavery in the British West Indies. No decision was had, and Lord Althorp stated that the subject must "take its chance" on the 31st May, after the discussion of the Bank question. In reference to that question, Lord Althorp, to a question by Sir Robert Peel, stated that he should positively bring the subject up on the 31st May, with the view of giving the Directors an opportunity of holding proper consultations thereon. The Times of 31st says,

We have read an excellent pamphlet on the Bank Question, entitled "An Impartial Inquiry," by a Merchant. The author shows conclusively that the Bank might well

allow a deduction of more than £100,000, from the sum paid it by Government, for the management of the publick business. We shall see to-night whether the deduction is not to amount to a higher sum.

The settlement of the Belgian question, and the taking off the Dutch embargo, will give new life to the trade of Holland, and the two noble Dutch ships, now in this port, may proceed unmolested to their destinations.

Beside what is contained in the foregoing newspaper paragraphs, we are not aware of any new and important changes in the state of publick affairs within the last month, either in the old world or the new. Peace, we believe, now pervades the world, except the *speck of war* in Portugal, and some domestic janglings in the Southern part of our own continent. But when we thus speak of *peace*, we refer to what is *formal* and *apparent*, rather than to what is *real* and *cordial*. It appears to us that a great part of Europe, and much of Asia also, is like a region under which a concealed volcano is burning, and preparing for an explosion. There is an anxious conflict in feeling and effort constantly going on, between the people and their rulers—the former to recover their rights, and the latter to withhold them, and to retain the remainder of the feudal system, and the usages of a by-gone age. The popular spirit will at last prevail—in some countries sooner, in others later, but in all eventually. The physical power is with the people; and man is not like the elephant, the horse, and the ox. He can acquire, and he is now rapidly acquiring, a knowledge of the fact that his submission is *voluntary*, and that he can overpower his *ruler* whenever he pleases: And when rulers are *drivers*, and drive hard, they only hasten the crisis of open resistance and rebellion. Almost the whole of continental Europe is fast tending to domestic convulsion; and times are critical, extremely critical, even in Britain—What will be the result of the *Reform* in church and state now going on, is a doubtful problem, which only time can solve; and is so regarded by the ablest British writers and statesmen themselves. In the mean time, the Mohammedan power and religion, which rose together, and cannot exist separately, are manifestly and rapidly on the decline. Russia perceives this, and as she has mainly contributed to crush the Musselman, so she is determined to take his spoils chiefly to herself. This awakens the jealousy of Britain and France, with whom Austria and Prussia will most probably at length unite, and the consequences of a conflict among these great powers may ensue, and prepare the way for new and great changes. But we will speculate no further—We would much rather get on scriptural ground. We know that God will turn and overturn among the kingdoms of the earth, till He shall come whose right it is to reign—The signs of the times, indicate that the reign of Immanuel, the king of Zion, the Prince of peace, is approaching. In what manner the rise and fall of states and empires will accomplish this, we know not. Events alone can unfold it to mortal view. "The Lord reigneth, let the people tremble—The Lord reigneth, let the earth rejoice."

It gives us pleasure to observe that our sister republicks, in the southern section of our continent, are gradually advancing, as we hope, to a state of peace, and something like a permanent settlement. Peace, it appears, is restored in Mexico—Santa Anna, it is stated, has had the patriotism and the magnanimity, to resign all pretensions to the Presidency of that great republick.

The President of the United States has returned to Washington. He proceeded on his Eastern and Northern tour, and was, in all the places through which he passed, received with every demonstration of respect and honour, till he reached Concord, in New Hampshire. But his exertions to reciprocate the testimonials of enthusiastick attachment which were heaped upon him, so impaired his health and strength, that he found it necessary to stop and to return—He did so, and travelled with the Mail back to the seat of government—passing through the intervening places so rapidly, that his arrival at and departure from them, could only be announced together.

The Cholera is awfully prevalent in the western and southern parts of our land—Its recent ravages in the state of Kentucky have been of the most appalling kind. How far it will extend is known only to Him, of whom it is said—"Before Him went the pestilence." The voice of this providential dispensation to our whole country, and to every inhabitant of it is, "Prepare to meet thy God." Oh that the President of the United States would meet what we are persuaded is the prevalent publick sentiment, and issue his Proclamation, recommending and designating a day for general humiliation and prayer.

ERRATUM in part of the impression of our present No.

Page 322, col. 2d, line 26, for *example* read *exemplar*.